

Seuen Sobs of a Sor-
rowfull Soule for
Sinne:

Comprehending
those seuen Psalmes of the
Princelie Prophet DAVID,
commonlie called Pœnitenti-
all; framed into a forme of famili-
ar praier, and reduced into meeter
by WILLIAM HUNNIS, one of
the Gentlemen of his Maiesties
honourable Chapell, and
maister to the children
of the same.

Wherevnto are also annexed
his Handfull of Honisuckles;
the Poore Widowers Song; a Dia-
log betweene Christ and a sin-
ner; diuers godlie and piishe ditties;
with a Christian confession of
and to the Trinitie; new-
lie printed and

1589.



To the right Honourable and
vertuous Ladie, Francis, Countesse of
Suffex, and one of the Ladies of hir Ma-
iesties most Honourable privie chamber: W.

Hunnis wisheth increase of vertue and ho-
nour, with long life, prosperous health,
godlie feare, firme faith, and
assured hope in the
Almightie.



He p[ro]fesse of your Ladiships
vertue hath emboldened me to
set forth this litle worke under
your honourable defense. And
although a fault by me is com-
mitted, in making you patronesse of so slender a
peece without your knowledge, yet hoping upon
your honourable courtesie, which rather respec-
teth the mind of the giuer, than the worthines
of the gift; & poizing the giuers desire to please
and zeale to profit, more than the qualitie of the
offense, I doo assure my selfe to be remitted of
the trespassse; which maketh me thinke
my travell not onelie sweet, but
also verie richlie re-
compensed.

Your Ladiships to command
William Hunnis.



The Author to his
Booke.

Passe forth my booke into the hands
and view of sundrie men :
Humble thy selfe, declare thy name
who thee thus clad and when.
And blush not at the frumps of some,
ne feare at others frowne ;
More rich thou art in threedbare cote,
than some in silken gowne.
And giue them all to vnderstand,
from whence thou first didst spring,
How thou wast fostred in the brest
and bosome, of a king.
And so (perhaps) some woorthie wight
will shape thee rich araie,
And set thee forth as thou deseru'st
with costlie iewels gaie.
Behaue thy selfe in such good sort,
if possible may be,
That euery one may thee imbrace,
and wish well vnto me.

Vale.



*The Booke to his
Readers.*

Good freends with fauor me peruse,
halfe naked though I bee,
Or not assur'd so gallantly,
as you desire to see.

Yet this from me your selues assure,
such substance here to find,
As shall bring hope vnto the hart,
and comfort to the mind.

Oft vnder short and simple weed,
such vertue may be found,
As vnder pall of purple hew
that traileth on the ground.

I being good, am not the worse,
though clothing mine be bad,
He that bestowed the same on me,
did giue the best he had.

In whose behalfe I humblye prais,
and for my selfe also,

You would vouchsafe to mend those faults,
that in my cote ye know.

Valc.

A.4.



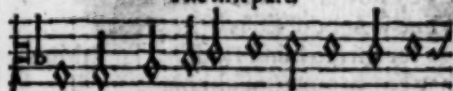
Psalm 150. verse 3. and 6.

{ Praise him in the sound of the trumpet :
 { praise him vpon the lute and harpe. Let eue-
 { riething that hath breath praise the Lorde. }

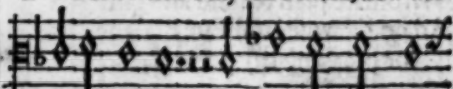
Seuen Sobs of a Sorrowfull Soule for Sinne.

Domine ne in furorē. Psal. 6.

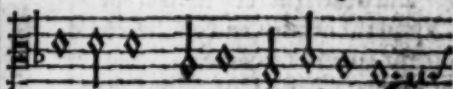
The first part.



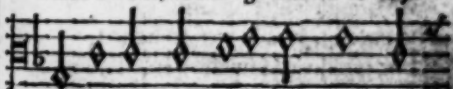
1. O Lord when I my self behold, how wic-



ked I haue bin; And view the paths and



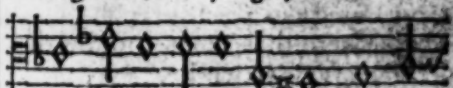
waies I went, wandering from sin to sin;



2. Againē, to thinke vpon thy power, thy



iudgement, and thy might; And how that



nothing can be hid, or close kept from



thy sight:

A. 5. 3 Euen

Seuen Sobs of a

- 3 Euen then (alas) I shake and quake,
and tremble where I stand,
For feare thou shouldst reuenged be,
by power of wrathfull hand.
- 4 The weight of sin is verie great,
for this to mind I call, (thine
That one proud thought made angels
from heaven to slide and fall.
- 5 Adam likewise, and Eue his wife,
for breaking thy precept,
From paradise expelled were;
and death thereby hath crept
- 6 Vpon them both, and on their seed,
for euer to remaine;
But that by faith in Christ thy sonne,
we hope to liue againe.
- 7 The earth not able was to beare,
but quicke did swallow in,
Corah, Dathan, and Abiron,
by reason of their sin.
- 8 Also because king Dauid did
his people number all,
Thou Lord therfore, in three daies space,
such greuous plague letst fall;
- 9 That seuentie thousand men forthwith
thereof dide presentlie,
Such was thy worke, such was thy wrath,
thy mightie power to trie.
- 10 (Alas) my sin surmounteth theirs,
mine cannot numbred bee,

And

- And from thy wrath most mightie God,
I know not where to flee.
- 11 If into heauen I might ascend,
where angels thine remaine,
O Lord, thy wrath would thrust me forth
downe to the earth againe.
- 12 And in the earth here is no place
of refuge to be found,
Nor in the deepe and water course,
that passeth vnder ground.
- 13 Vouchsafe therefore, I thee beseech,
on me some mercie take,
And turne thy wrath from me away,
for Iesus Christes sake.
- 15 *Lord in thy wrath reprove me not,
ne chast me in thine ire,*
But with thy mercie shadow me,
I humblie thee desire.
- 15 I know it is my greuous sins
that doo thy wrath prouoke;
But yee, O Lord, in rigor thine
forbeare thy heauie stroke;
- 16 And rather with thy mercie sweet,
behold my heauie plight,
How weake and feeble I appeare
before thy blessed sight.
- 17 For nature mine corrupted is,
and wounded with the dart
Of lust and foule concupiscence,
throughout in euery part.

Verse 2.

*Domine
ne in fu-
rore tuo
arguas me
neque in
ira tua cor-
ripias me.*

18 I am in sinne conceiu'd and borne,
the child of wrath and death,
Hauing but here a little time
to liue and draw my breath.

19 I feele my selfe still apt and prone
to wickednesse and vice,
And drowned thus in sinne I lie,
and haue no power to rise.

20 *It is thy mercie, O sweet Christ,*
that must my health restore:
For all my bones are troubled much,
and vexed very sure.

21 I am not able to withstand
temptations such as bee,
Wherefore good Lord vouchsafe to heale
my great infirmitie.

22 Good Christ, as thou to Peter didst,
reach forth thy hand to me,
When he vpon the water went,
there drowned like to be.

23 And as the Leaper clensed was,
by touching with thy hand:
And Peters mother raised vp
from feuer whole to stand;

24 So let that hand of mercie thine,
make cleane the leprosie
Of lothsome lust vpon me growne,
through mine iniquitie.

25 Then shal there strength in me appere
through grace my cheefe releefe,

Thy

Verse. 2.

Misere

mei domi-

ne, quoni-

am infir-

mus sum,

scilicet me

domine

quoniam

conturbata

sunt om-

nia ossa

mea.

Thy death, O Christ, the medicine is
that helpeth all my griefe.

26 My soule is troubled verie sore,
by reason of my sin :

But Lord how long shall I abide
thus sorrowfull sherein ?

27 I doubt not Lord, but thou which hast
my stonie hart made soft,

With willing mind thy grace to craue,
from time to time lo oft ;

28 Wilt not now stay, but forth proceed
my perfect health to make,

Although a while thou doost defer,
yet is it for my sake.

29 For Lord, thou knowst our nature such
if we great things obtaine ;

And in the getting of the same
doo feeble no griefe or paine ;

30 We little doo esteeme thereof,
but hardlie brought to passe,

A thousand times we doo esteeme,
much more than th'other was.

31 So Lord, if thou shouldst at the first
grant my petition,

The greatnesse of offenses mine,
I should not thinke vpon.

32 Wherefore my hope still bids me crye
with faithfull hart in brest,

As did the faithfull Cananite,
whose daughter was possesst.

Verse. 3.

Et anima

mea con-

turbata est

quidā sed

tu domine

usquequē

- 33 At least if I still knock and call
vpon thy holy name,
At length thou wilt heare my request
and grant to me the same :
- 34 As did the man three loaves of bread
vnto his neighbour lend,
Whose knocking long forst him to rise,
and shew himselfe a friend.
- 35 Lord by the mouth of thy deere son,
this promise didst thou make ;
That if we knock thou open wilt
the doore euen for his sake.
- 36 Wherefore we crie, we knocke, we call
and neuer cease will wee,
Till thou doo turne to vs, O Lord,
that we may turne to thee.

The second part.

- verse. 4. **T**urne from thy wrath, O Lord of hosts,
and set my heart at large :
Oh save me for thy mercies sake,
and all my sins discharge.
- 2 Not for the merits I have doon
ne for the works I wrought,
But for thy endlesse mercie sake,
and blood which hath vs bought.
- 3 The debt is great that I am in,
not able for to paie,
And how to recompense the same,
none other can I saie;

4 But

Sorrowfull Soule.

But goodnesse thine must me acquit,
or else (alas) must I
To prison, where no ranfome maie
set me at libertie.

For why in death, o God of life,
no man remembreth thee,
And in the hell who giues thee thanks
was none yet knowne to bee.

6 The greuous plagues and torments
so marting be and strong, (there,
That no man can haue mind on thee,
or thee confesse among.

7 No time is there of space, ne place
repentance for to find;
But burning paines, and torments sharpe
to all be there assind.

8 Remembring this while I am here,
and doo this life possesse,
To thee, O Lord, in humble wise,
I doo my faults confesse.

9 And with a spirit all sorrowfull
I doo my sins lament,
And sorie am euen from my soule,
I did such waies frequent.

10 And am with groning wearie made,
through fast of many feares,
The night I spend my bed to wash,
my couch to wet with teares.

11 Not weeping to the sight of men,
(as dooth the hypocrite)

Verse. 5.

*Quoniam
non est in
morie qui
memor sis
tui, in in-
ferno an-
tem qui
confitea-
tur tibi?*

Verse. 6.

*Laborans
in gemitu
meo, lutan-
do per sin-
gulas no-
ctes lacri-
mum, la-
chrymis
meis stru-
it meum
rigabo.*

But

Seven Sobs of a

But in thy chamber secretlie,
where I my sins recite.

12 Not onelie with the teares of eies,
but teares fct from alow,

That is, from bottome of my hart,
repentance great to show.

13 And as my bodie I haue made
a seruant vnto sin ;

So will I now, by power of grace,
delight no more therein :

14 But will the same on thee bestow,
O Lord, and freelie giue,
To serue thee Lord in righteousness,
the daies I haue to liue.

15 For in this bed of flesh and bloud,
and couch of sensuall life,
The soules of all from Adams fall,
haue laine in wo and strife.

16 And this doth make our countenance
or mind to changed be,
For inward greefe of this our couch
of sensualitie.

17 For when we seeke therein to rest,
and thinke some ease to find,
It after turneth to our greefe,
and anguish great of mind.

18 It is a serpent faire in face
appearing to the sho ;
But in his taile a sting lies hid
of endlesse paine and wo.

Sorrowfull Soule.

- 19 Mine eie, *ô Lord*, is troubled sore,
with extreame rage and paine:
And I among mine enemies
doo weake and old remains.
- 20 The wicked feend mine enimie,
still seeketh to deuise
Some matter of occasion,
to laie before mine eies.
- 21 The world also doth draw me forth
to follow hir delight;
My flesh to sensualitie
runs on with maine and might.
- 22 The companie of wicked sort
entise me daie by daie:
Thus I with them, and they with me,
(alas) still run astraie.
- 23 These enemies I neuer can
be able to subdue,
It must be thou, *ô Iesu* sweet,
most mightie and most true:
- 24 Thou Lord which hast destroyed deth,
the diuell likewise supprest,
Must giue me power to ouercome,
whereby to liue in rest.
- 25 Then vnderneath thy death & crosse
I shall my finnes displaie,
And stronglie fight against my foes,
and boldlie to them saie:
- 26 *Awaie from me* that workers be
of wickednesse and sin:

Verse. 7.
Tu basm
est à fure-
re oculor
meu, in-
miserat
inter om-
nes inimi-
cos meos.

Verse. 18.
Discede
à me om-
nes qui o-

For

Seven Sobs of a

*peramini
iniquis e-
tam, quo
quasi an-
dunt do-
minum vo-
cem flatu
mei.*

*For why the Lord hath heard my voice,
and seene my teares therein,*

27 You damned spirits, and liuers lewd,
the members of the fend,

Awaie from me: for now your power
is brought vnto an end.

28 Your prince and maister of this world,
that hath me turnd and tost,
Is now cast out; and all his power,
his might and strength is lost.

29 Although you haue me long time held
in prison and in thrall;

Yet are ye now cleane ouercome,
by Christ most strong of all.

30 I that in darknesse earst was led,
doo now behold the light;

*The Lord my praier sure hath heard,
my suse is in his sight.*

31 To thee, o Lord, for grace I praid,
and thou heardst my request,
And sentst abundant dewes thereof
vnto my quiet rest.

32 That I praid likewise, all my sins
might cleane remitted bee,
And thou hast granted my desire,
and safe deliuered mee.

33 Wherefore let all mine enemies
confounded be with shame,
And shas right soone and suddenlie,
O Lord I craue the same.

*Verse. 9.
Exaudi
me domi-
nus depre-
cationem
meam, do-
minum ora-
tionem meam
suscepit.*

*Verse. 10.
Erubescas
et contur-
bentur vo-*

Sorrowfull Soule.

I know that all mine enemies
 shall vexed be right sore,
 and that thou wilt put them to flight,
 from henceforth euermore.
 For what long time they haue possessed
 they lost in little space,
 through operation of thy power,
 and working of thy grace.
 With wrong they kept, which thou sweet Christ
 by blood hast deerely bought,
 and thou a mightie champion
 hast turnd their power to nought.
 Lord, I therefore thy seruant poore
 most earnestly doo praie,
 guide my feet and steps aright
 in thy most holy waie.
 And that the feend mine enimie,
 who seekes me to deuoure,
 he neuer ouer my poore soule
 haue any strength or power:
 But as by grace I am restord
 to fauour thine againe;
 with that grace defend me, Lord,
 from euerlasting paine, Amen.

*honorat
 omnes ini-
 micos meos:
 contra om-
 nem & omnia
 beatus
 ualidus
 locus.*



Beati quorum. Psal. 32.

The first part.

Sing this
as before

O God, I know by grace, thro
the sinner is made iust, (fa
Though we offend, yet iustifi
by grace through faith we tr

2 Which grace & faith are thy good gi
which thou hast giuen vs free,
And thorough them the works we do
are made right good to bee.

3 I therefore Lord my faults confesse
by helpe of heavenly grace,
And vterlic my sinnes forsake,
and doo them all deface:

4 Beseeching thee me to admit
with those that blessed bee,
And to forgiue the trespasses
which I haue doone to thee.

5 For blessed is the man indeed,
whose wickednesse and sin,
Is cleane forgiven and couered,
as they had neuer bin.

6 I will not hide my sinnes from thee,
nor seeke them to excuse;
But with my hart will them confesse,
and doo my selfe accuse.

7 For, Lord, who goes about to hide
his owne iniquitie,

Verse 1.

Beati

quorum

remissa

sunt ini-

quitates

& quorum

recla sunt

peccata.

Th

Sorrowfull Soule.

Thou shalt the same make manifest,
 that all the world may see;
 Thou wilt him strip and naked make,
 to his perpetuall blame,
 when he to iudgement shall arise,
 and liue in endlesse shame.
 And therefore blessed is the man,
 to whom thou Lord shalt saie,
 I impute thy sinnes to thee,
 nor to thy charge them laie.
 He in whose spirit no fraud is found,
 shall blessed be also;
 And looke what thing he takes in hand,
 shall prosper well and grow.
 If I for sinne should faine my selfe
 all sorrowfull to bee,
 And were not so, then should be found
 both fraud and guile in mee.
 Or if I should account my selfe
 a man that liueth iust,
 And my conscience stufte with sinne,
 so full as may be thrust:
 There shuld appere great fraud in me
 for deepe dissembling so;
 And why, in me no goodnes dwels,
 as of my selfe I kno.
 If euer anie good were there,
 it surely must be thine;
 And as for sinnes I many haue,
 and they by right are mine.

Verse. 2.

Beatus vir
 cui non im-
 putauit do-
 minus pec-
 catum, nec
 est in spiritum
 suum dolus.

Seuen Sobs of a

Verse. 3.

*Quoniam**tacui, in-**terit au-**rant ossa**mea cla-**mando**rosa die.*15 For while, ô Lord, I held my peace,
confessing not my crime,My bones did wast through dailie plaints,
I made from time to time.16 My soule dooth feeble wax & faint
because I held my peace;But now I haue my sins confest,
I feele hir strength increase.17 I kept that backe I should haue told
or else excus'd the same;And that I should haue closely kept,
did publish to my blame.18 I hid the sins that I haue doone,
and they remained still,And boasted forth the good I did,
contrarie to thy will.19 Thus were the works y I had wrought
quite lost with their reward,And I among that sort remaine
whome thou dost not regard.

Verse. 4.

*Quoniam**die ac no-**cte graua-**ta est su-**per me**manus**tua, con-**uersus sum**in arma**mea: dum**configitur**spina.*20 For daie and night thy heauie hand,
upon me thou hast laid,And in my trouble was I turnd,
when I was sore afraid.21 My tribulation scourged me,
my moisture is made drie,My verrie backe bone stricken was,
that I began to crie.22 My conscience likewise stricken
with pricke of great remorse,

Sorrowfull soule.

And conscience mine vnquiet was,
till grace the same did force,
And make me knowledge all my faults
that I had doone to thee;
Thus hath thy grace made me confesse
all mine iniquitie.

The second part.

Lord when against my selfe I spake,
shewing what I had bin,
Thou Lord, forthwith didst cleane remit
my wickednesse and sin:
So soone as I determind was,
no longer them to hide,
Thou Lord straightwaie forgauest me,
my faith the same hath tride.
And yer my voice was in my mouth,
thine eare was in my hart;
Thus hath thy mercie clesed me,
throughout in eu'rie part.
Thou art more readie to forgiue,
than we are to confesse;
That we doe our selues accuse,
and shew our guiltinesse.
Some blame the diuell as cause of sin,
some destinie doe blame,
some other saie complexion theirs
cannot auoid the same:
But, Lord, I leaue such vaine excuse,
and wth the prophet saie,

Verse. 5.
Delictum
meum cog-
nitum tibi
feci, & in-
iustitiam
meam non
abscondi.

Dixi, con-
fitebor ad-
uersum me
in iustitiā
meam do-
mino, &
super rem sin-
istram tuam
et peccata
mea.

It's

Seuen Sobes of a

It's I, O Lord, that doo offend,
it's I, I not denaie ;

7 It is my selfe that wrought this woe,
through mine iniquitie :

It's I O Lord, and not the diuell,
nor yet my destinie :

8 Yet by thy sufferance, Lord, they may
onelic entise a man ;

But to inforce, or him compell,
that doo they neuer can.

9 Wherefore good Lord, my sicklie soue
to health againe restore,

*Verse. 9. For this ought all thy holie ones
to praise in time therefore,*

*Proba-
vabit ad te
omnis san-
ctus in ter-
ra opor-
tuna.*

10 This is the time in which thou wilt,
giue care when we doo call ;

For after this no time there is
thou wilt vs heare at all,

11 This is the time, Lord, thee to seek
while that thou maist be found ;

This is the time thou wilt vs heare,
and keepe vs safe and sound

12 From rage of many waterfloods,
that with temptations flo ;

And from the proud and wicked sort,
with manie troubles mo.

*Verumta-
men in di-
lucio a-
quarum
multarum :
a te non
appropi-
nabunt.*

13 These shall no time approach to vs,
to doo vs anie harme :

For why thy grace shall beat them back
by strength of mightie arme.

14 Althou

Sorrowfull Soule.

4 Although amid this water floud
of surging waues of sin,

We tolled be among the rocks,
yet are not drownd therein.

5 For thou, O Lord, art my refuge
from troubles all that be,

And though temptations of the world
about haue compassed me;

6 I not regard inrilements theirs,
nor threats that they shall make:

For why my faith assureth me
that thou my part wilt take.

7 Thou Lord art onlie my defense,
my ioy is all in thee,

Thou shalt me compass round about,
and safe deliuer mee.

8 The tabernacle of my soule
is round about me let

With enemies; such as doo seeke
mine hinderance and let.

9 But yet, O Lord thy prouidence
shall me deliuer still,

And from all dangers me defend,
after thy holie will

10 Thou wilt informe and shew to me
the waie that I shall go:

This life is but a pilgrimage
I passe in to and fro.

11 Of this waie Lord, thou art the end,
and marke whereat I shoot,

L. i.

Grant

Verse. 7.

Tu es re-
fugiū meū
à tribula-
tione, quā
circūde-
dis me.

Exaltatio

mea, et cir-
cūdan-
tibus me.

Verse. 8.

Intellectū
tū dādo,
et instrua-
tē in via
hac qua
g. aduēto.

Seven Sobs of a

Grant that I may this voiage passe,
and foes of mine confute;

22 And in the running of my course,
my faith so strong maie bee,
That I may haue one of those games
of immortallitie.

*Firmabo
super te o-
culos meos*

23 Thus shall thine eie of strong defense
on me be fixed sure

And I with ioy shall able be
this trauell to indure.

24 For Lord if thou shouldst turne thy
or cast thine eie aside,

*Verse. 9.
Nolite fir-
mificari e-
quum &
mulus, qui
huius non est
intellectus.*

I should not able be to run,
nor labor this abide:

25 But should be as the horse and mule
that understanding wants:

*Etia. In
chama &
fracto nra.
xillas co-
rum con-
str. nger.*

Such of thy grace, faith, and good works
both barren be and fruitless.

*qui in op-
proxima-
bit ad te.*

26 They are too proud and scornful
Thy lawes to hold and keepe,
The lusts and pleasures of the flesh
so lullesh them asleepe,

*Verse. 10.
Multa fla-
gella pec-
toris.*

27 But yet the mouths of such wild beasts,
thou Lord with bit and brake

Shalt snaffle them with chaine & curbe,
that doo these so forsake

28 For great and manie are the plagues
of those that sinners be,

By means whereof a number, Lord,
are turned vnto thee.

29 And

Sorrowfull Soule.

And thou, O Lord, that didst the plague
for their correction,

It also giue them comfort great,
and consolation.

And he that trusteth in the Lord,
he shall be compassed in

with mercie and remission
of all his former sin.

Be glad therefore ye righteous,
and in the Lord reioise:

For he by grace hath made you iust,
through his most louing choise:

Which were before stifnecked, proud,
now gentle mecke and mild;

Not by your merits, but by grace,
as father to his child.

All ye that be upright of heart,
in God reioise also:

For to his will submit your will,
in anguish paine, and wo.

And as S. Paule th'apostle was
made great in his distresse,

Lord in all extremitie

grant me the like successe, Amen.

Speretis enim

auxilium meum

dominus

misericordia

et circum-

dabit.

Verſe. 11.

Lætamini

in domino,

et exultate

iusti.

Et gloriari

in omnes

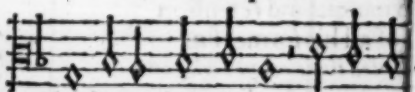
tempore cordis.



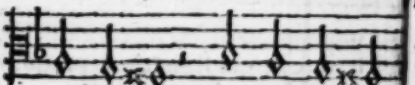


Domine ne in furore. Psal. 38.

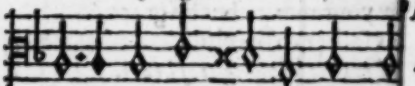
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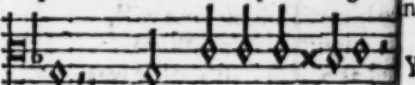
1. Within my soule, ô Lord, doe manie



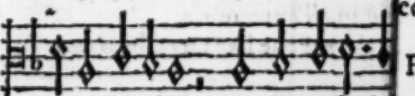
troubles spring, Sometime by feare



punishment, that remprall things ma



bring: 2, Which happen may come,



I this life abide, For mine offenses



to thee, which cannot passe vnside

Sorrowfull Soule.

Sometime, o Lord, by feare
 of sicknesse and discaie,
 which here we suffer for his guilt,
 that first did thee displease:
 38 Sometime againe by feare
 of death that follow must,
 which in a time vnlooked for,
 shall all consume to dust:
 And last by feare, o Lord,
 of euerlasting paine,
 which I by sin haue well deseru'd
 therein for to remaine.
 But yet, o blessed Lord,
 when thou shalt auerie be,
 sweete shine correct me not,
 nor poure thy wrath on me.
 And though thy bow be bent,
 with arrow set therein,
 and readie thou my soule to wound,
 for my committed sin:
 Yet let thy mercie moue
 with ruth on me I craue,
 because thou knowest I cannot giue
 the thing that I not haue.
 For thou must first me giue,
 yer I can giue to thee:
 or of my selfe and from my selfe,
 coms but iniquitie.
 O Thine arrowes, I confesse,
 so deepe haue pearst my hart,
 B.3.

Verse. 2.

*Domine me
 in furore
 tuo arguas
 me, neque
 in ira tua
 corripas
 me.*

Verse. 3.

*Quoniam
 sagitta tua
 infixæ sunt*

That

Seven Sobs of a

That medicine none, ne other craft,
can seuer them apart.

11 For if by craft I might
these wounds make whole again
And so escape eternall death,
and euerlasting paine ;

12 My feare should be the lesse,
my ioie a great deale more :
But thou, O Lord, the leach must be,
for sicknesse mine and sore.

Disconfy-
masts su-
per me ma-
gnum salu-
tem

13 Thy hands thou hast insoist,
so heauie upon me,
As death with dart I know right well,
cannot auoided be.

14 O death, vnto the man
that substance hath at will,
How sharpe and bitter is thy dart,
when thou comst him to to kill ?

Verse. 3.
Nō est sa-
lutis i
sine tua

15 Lord in my flesh I feele,
no health there is at all :
For when I thinke most sure to stand,
I rediest am to fall.

16 But blessed are those men,
which neuer did offend
In sinfull lusts ; but haue themselues
kept cleane vnto the end.

17 For in their soules they find
great quietnesse and rest,
And euerie thing they take in hand,
dooth turne vnto the best.

- 8 But contrarie to those,
that spend the daie and night,
in exercise of wickednesse,
and take therein delight.
9 For they in conscience feeble
such businesse, broile, and strife,
That for to thinke vpon their sin,
a heil is to their life.
10 O Lord, among those sort,
my selfe haue gone astraie,
And from the face of anger thine,
could neuer flee awaie:
11 Yet thou hast suffered me,
and giuen me grace at last,
For to acknowledge all my faults,
and wicked life now past.
12 My bones were void of rest,
by reason of my sin:
And all my bodie greued was,
without and eke within.
13 Sinne may well be compard
vnto a serpent vile,
Which with his bodie, head, and taile,
dooth manie one begile.
14 For where the serpents head,
to enter dooth begin
There all the bodie with the taile,
space comes sliding in.
15 The motion first to sinne
vnto the head applic,

*A facie
mea.*

*Non est
pax ossibus
meis a fa-
cie peccati
serpenti meo
in ore.*

B.4.

And

Seven Sobs of a

erfe. 4. And when the hart consents thereto,
 then is the bodie nie.

26 The fact once being doone,
 then is the serpents taile

With head and bodie entred in,
 where he must needs preuaile.

27 For why this serpent sinne
 so high himselfe dooth reare,
 About mine head, the weight of whom
 is more than I can beare.

28 And this by sufferance came,
 by licence that I gaue,
 This serpents head into my soule
 his entrance first to haue.

29 For now hath he brought in
 his bodie, taile, and all;
 And therewith dooth surcharge my soule
 that she is like to fall.

30 The burthen is so great,
 that manie times (alas)
 She is compeld to doo the thing
 she would not bring to passe.

31 Too hard it is for me
 this serpent to expell,
 It must be thou o mightie king,
 the strength of Israell

32 Thou that the diuels drau'st soorth,
 out of the men posselt,
 Vouchsafe this serpent to expell,
 and set my soule at rest.

Sorrowfull Soule.

- 3 Thy grace must worke in me
to be contrite in hart,
And this from thee, to me must come,
withouten my desert.
- 4 My bones corrupted are,
and putrified so soie,
By reason of my follies past,
that wo is me therefore.
- 5 The marks of mine old sins,
doe rotten wax againe,
And fresh and Greene they doe appeare,
to further more my paine.
- 6 By reason of my sinne,
I am a wretch become,
Setting my mind on earthlie things,
like beast both brute and dum.
- 7 And crooked am I made,
unto the verie end;
The daie throughout continuallie
with we and greefe I spend.
- 8 Bicause I am throwne downe,
and not compeld thereto;
No violence did me inforce
thus wickedlie to do.
- 9 It was my will, which led
intelligence awrie:
And that which reason willed me,
the same did I denie.
- 10 Will is the middle part,
Lord, of my soule I know:

B.5.

And

Ver'e. 5.
Putructi
& corrupti
sunt carnes
meae a
causa iniquita
tis meae,

Miser factus
sum.

Ver'e. 6.
Et curua-
tus sum
usque in
finem, pro
pterea con-
tristatus
ingressus
bar.

Seuen Sobs of a

And I my will for to exalt
did reason ouerthrow.

41 *Whereby my loines are full,
that is, my flesh to laie,*

*Repleat is with illusions,
that me deceiue alwaie.*

42 *Ah wicked flesh of mine,
that dooth my soule intise;*

Thou hurt'st thy selfe, offend'st my God,
by thy lewd exercise.

43 *And by this lust of mine,
no health is in my flesh,*

For sin my soule and bodie greeues
still daie by daie afresh.

44 *My soule tormented is,
by sight of mind vncleane;*

My bodie weake and feeble brought,
through lust made bare and leane,

45 *Thus I afflicted sore,
and wearie low am brought;*

And am a bondman vnto sinne,
in word, in deed, and thought.

46 *This sinne so settled is,
that it will not depart,*

Which causeth me To reue and crye
with sorrow from my hart,

47 *O Lord the great desire,
that dooth proceed from me,*

And mourning much that I doo make,
not hidden is from thee.

Sorrowfull Soule.

- 48 Thy sight is of great strength,
for end thereof is none,
And be the distance nere so far,
thy power and strength is one.
- 49 Thy sight, O God, attains,
to distant all that bee,
And makes no change of more or les,
as is with vs we see.
- 50 My hart is troubled sore,
my strength is gone me fro;
Likewise the sight of both mine eyes,
from me is gone also.
- 51 The tribulations great,
wherewith my sinfull hart
Is vext, and troubled night and day,
about in euerie part:
- 52 Is, Lord, for feare of thee,
and of thy punishment,
Which thou shalt render vnto me,
for this my life mispent.
- 53 O Lord, remooue from me,
this cloudie mist of mine,
And with thy grace and mercie mixt,
annoint my dusked cine;
- 54 That I the waie maie see,
wherein thou hast delight,
And in the same my steps direct,
to walke both daie and night, Amen.

Verse 10
Cor meum
conturbat
sum est, de
reliquis
me vultu
meo & la
men oculo
rum meo
rum, & ap
pauit me
est meum.

The

The second part.

MY wretchednes, o Lord,
 is more than maie be said;
 It's not alonely greefe of hart,
 that maketh me dismaid,
 2 Ne feeblenes of strength,
 deprest with vices all,
 Nor in the blindnes of my soule,
 which readie is to fall,

Verse. 11. 3 But otherwise it coms,
 and still increaseth more,
 That is, where I thought comfort find,
 is turned to my sore.

4 My friends and neighbours Lord,
 in whom I put my trust,
 Against me altogether stood,
 and shewd themselues vniust,

5 And they that stood me next,
 far off set them awaie:

And such as waited for my life,
 set on me as a praiſe.

6 The force of wicked feends,
 o Lord, is verie strong:
 No earthly power is like to theirs,
 if thou them suffer long

7 To exercise their force,
 on sinners all that bee,
 Not one among ten thousand shall
 be left aliue to thee.

Sorrowfull soules.

They studie to deceiue,
by worldly pleasures vaine,
And ioies such as the flesh desires,
to bring vs endlesse paine.

These Lord haue sought for me,
and wrought me ill the while,
And with deceitfull vanities,
did dailie me beguile.

10 Lord many times I feele,
when I thus tempted am,
Such pleasures spring, I ioie thereat,
not looking whense they came:

11 Or at the least, ô Lord,
I would not vnderstand,
Ne see the snares for me were laid,
to bring me vnder hand.

12 The pleasures of the flesh
so sweet sounds in mine care,
That what is spoken there against,
I list not for to heare.

13 But as one being deafe,
with silence passe away,
And as a man that dumbe is borne,
haue not a word to say.

14 Indeed I must confesse
my selfe I haue not sought,
Nor spake against my wickednesse
in such sort as I ought.

15 But as one deafe and dumbe,
that sin no time would blame,

Et qui in-
quirebant
mala mihi
loquari
sunt uer-
tati, &
dolor tota
die media-
bantur.

Verse 30.

Et ego tam-
quam sur-
dus non au-
diebam, &
sicut mutus
non aperie-
bam os suum.

Verse 14.

Et sciam
sciam scire
bonum non
audui, &
non habui
in ore suum
reuerentiam
vram.

Ne

Seven Sobs of a

Ne open would mine eares to heare,
how to avoid the same.

16 Yet true it is, & Lord,
let man his faults confesse,
With sighs and sorrow from his hart,
he did thy lawes transgresse.

17 Yea let him doo his best,
and satisfaction make;
And yet if he be void of hope,
thou wilt him sure forsake.

18 For Iudas sorrow made,
when he had thee betraid,
And did restore the silver backe,
and downe againe it laid.

19 He openly confest,
he sinned greuously,
In that he had falsly betraid,
the innocent to die;

20 And wanting hope, we see,
into despaire he fell,
And hangd himselfe vpon a tree,
among the rauens to dwell.

21 Hope is the gift, & Lord,
that from thy grace proceeds, (loue
And grace brings faith, and faith brings
from which spring frutefull deeds.

22 And for bicause that I
did alwaies hope in thee,
Thou wilt me heare, & Lord my God,
and safe deliuer me.

Verse 15.
Quoniam
in te do.
minespe-
rant, et
exaudies
me dominus
dominus.

23 My

Sorrowfull Soule.

- My hope is firmelie fixt,
and cannot be remoou'd;
because thy grace assureth me,
my faith is not disproou'd.
- Thus haue I said, o Lord,
least any time as all,
mine enemies should ouer me
triumph to see me fall.
- For whiles my feet did slide,
against me much they spake;
That is to saie, whiles my desires,
the waie to sinne did take,
- And were from thee remoou'd
to follow lothsome lust;
Then did mine enemies reioise,
to see me in the dust.
- But Lord, I me submit,
vnto thy discipline.
And meekelie take correction thine,
for old offenses mine.
- And haue my selfe prepar'd
vnto the whip of paine,
Whereby my griefe and dolour may
still in my sight remaine.
- And Lord thou knowest of old,
there is no good in me;
Not one man good vpon the earth,
not oue seeke after thee.
- Among thy chosen sort,
vnfaithfulnesse was found,

Verse 18.

Quia dixi
mi quando
super gau-
deant mihi
inimici mei
& dicit
communis
super pedes
meos super
me magnus
loquutus
fuit.

Verse 19.

Quoniam
ego in fla-
gello para-
tus sum, &
dolor meus
in conspectu
meo super

Like.

Seuen Sobs of a

Likewise among thy angels bright,
were thousands cast to ground:

31 Then how much more (alas)
of wretches such as I,

That dwell in houses made of claie,
must sinne continuallie?

verse. 18

*Quoniam
iniquitatem
meam an-
nuntiabo;
et cogita-
tio pro pec-
cato meo.*

32 I will confesse to thee

all mine vngodlinesse,

And for my sinnes will take more thought
than anie can expresse.

33 And yet o Lord, thy grace

must worke this good in mee;

By which I stedfastlie belecue
I chosen am of thee.

34 For now by grace I mind

my sinfull life t'amend,

And vnto vertue will applie
my selfe vnto the end.

verse. 19

*Inimici
mei mei
inimici, &
infirmi
mei super-
bi, &
multi-
tudo san-
guinis
mei.*

35 I see the follies past,

wherein I tooke delight.

To be both vile, wicked and nought,
and odious in thy sight.

36 And though my foes doo liue,

and ouer me made strong,

And they which hated me are great
and doo me treble wrong:

37 No maruell it's, o Lord,

for why they mightie be,

And are except thy grace assist,
too strong alwaies for me.

38 They

Seven Sobro of a

They haue long time deuise'd
deceitfull craftie gins,
and by the same haue ouerthrowne
the strongest in their sins.

If anie time I flee
repentance for to find,
then one of these malicious spirits
assailerh streight my mind;
And with deuises new,
and frauds that be vnknowne
he craftilie dooth me subdue,
and so makes me his owne.

Thus Lord, when I am bent,
thy goodnesse to pursue,
mine enemies doo me detract,
and breed my bale anew.

The wicked fecnd (alas)
dooth manie times me greeue;
The world also dooth follow me
the daies I haue to liue.

The flesh dooth me prouoke
with lust both lewd and nought:
Thus by these three mine enemies
I am in thraldome brought.

Yes, Lord, forsake me not,
ne let thy grace depart;
Least that mine enemies vnwares
doo thorough pearse mine hart.

And though sometime, o Lord,
thy presence thou withdraw,

Whereby

Verf. 38.

Quare
tribuit
mala pro
bonis, de-
strahere
mibi, quo-
nia seque-
bat boni-
tatem.

Verf. 39.

Ne leua-
Lingua
me dominus
Deus, per-
u, ne dif-
cesserit
me.

Whereby the feend may entrance me
and bring me more in aw,

46 Yet Lord, thy grace restore
to me poore wretch againe,
That I thereby may him resist,
to make his trauell vaine.

Verse 10.

Intercede in

adiutorium

meum do-

minus de-

us de-

us de-

us de-

47 Giue heed therefore my God,
which art my helpe and health,

Whose mercie and whose goodnes shew
is to my soule chiefe wealth,

48 Giue temporal health, o Lord,
as vnto thee seemes best,

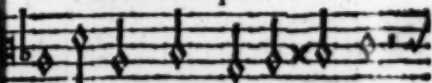
And to my soule thy sauing health,
in heauen with thee may rest,



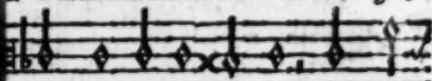
Miserere

Miserere mei. Psal. 51.

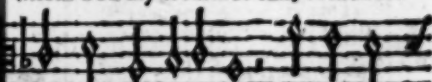
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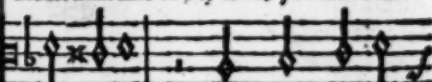
1. O thou that mad'st the world of nought,



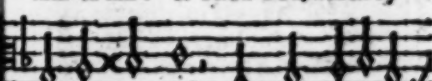
whom God thy creatures call, Which for-



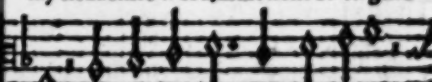
medst man like to thy selfe, yet suffredst



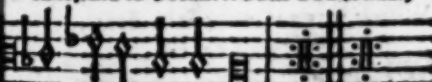
him to fall: 2. Thou God, which by



thy heauenlie word, didst flesh of virgine



take, And so becam'st both God & man,



for sinfull fleshes sake:

- 3 O thou that sawst when man by sin
to hell was ouerthrowne,
Didst meekelie suffer death on crosse,
to haue thy mercie knowne:
- 4 Thou God which didst the patriarks
and fathers old diuine,
From time to time preserue and keepe
by mercie great of thine.
- 5 O thou that Noah keptst from floud
and Abram day by day,
As he along through Aegypt past,
didst guide him in the way:
- 6 Thou God that Lot frō Sodoms plague
didst safelie keepe also,
And Daniell from the Lions iawes,
thy mercie great to sho.
- 7 O thou good God that didst diuide
the sea like hils to stand,
That children thine might thorow pass
from cruell Pharos hand;
- 8 So that when Pharo and his host,
thy children did pursue,
Thou ouerthrewst them in the sea,
to proue thy saicng true:
- 9 O thou that Ionas in the fish,
three daies didst keepe from paine
Which was a figure of thy death,
and rising vp againe.
- 10 I saie, thou God, which didst preserue
amidst the fierie flame,

fin The three yong men, which sang therein
the glory of thy name :

1c, 1 Thou God haue mercie on my soule,
thy goodnesse me restore :

arks And for thy mercies infinit,
shinke on my sinne no more.

epo 2 O Lord the number of my sins
is more than can be told,

ou Wherefore I humblie doo desire
thy mercies manifold.

3 For small offense thy mercie small,
maie soone small faults suffice,

lag But I (alas) for manie faults
for greater mercie cries.

4 And though the number of my sins
surpasse the salt sea sand,

de And that the filth of them deserue
the wrath of thy iust hand :

pai 5 Yet doo thy mercies far surmount
the sins of all in all,

Thou wilt with mercie vs releene,
for mercie when we call.

6 Right wel I know, man hath no power
so much for to transgresse,

ai As thou with mercie maist forgiue
through thine almightinesse.

7 I doo confesse my faults be more
than thousand else beside,

se More noisome, and more odious,
more fouler to be tride,

T 18 Than

Verse. 11

Misere

mes Deu

scindunt

a isericor

diem tunc

& secun-

dum mule

rudiano

miseratio

nium qua

riam de

iniquitat

meum.

Seven Sobs of a

- 18 Than euer was the lothsome swine
or menstruall cloth beraid: !
To thinke thereon my wofull soule,
(alas) is yet afraid.
- 19 Wherfore, good Lord, doo not beholde
how wicked I haue bin,
But wash me from my wickednesse,
and cleanse me from my sin.
- 20 The Israelits being defil'd
durst not approach thee nie,
Till they their garments and themselves
had washed decently.
- 21 The priests eke cleansed also were,
yer they thy face would see,
Else had they perisht in their sin;
such, Lord, was thy decree.
- 22 Alas how much more need I then,
to craue while I am heere,
To wash my soule and spotted soule
that it may cleane appeere?
- 23 Polluted cloths with filth distaind
doo manie washings craue,
Yer that the launder can obtaine
the thing that he would haue.
- 24 My soule likewise (alas) dooth need
thy manie dewes of grace,
Yer it be cleane, for cankered sin
so deepe hath taken place.
- 25 The leprosie that Naman had,
could not be doone away,

Verse. 6.
Amplius
hinc me
iniqui-
tate mea,
et a pec-
cato meo
purga
me.

Sorrowfull soule.

he seuen times in Iordan floud
 had washt him daie by daie.
 How manie waters need I then
 for to be washed in,
 be purged faire and cleane,
 and clensed from my sin?
 But, Lord, thy mercie is the sope
 and washing lee also,
 shall both leowre & clense the filth
 which in my soule dooth gro.
 Why should I then (alas) despaire
 of goodnesse thine to mee,
 in that thy iustice willet me
 to put my trust in thee? (past
 Thy promise Lord thy mouth hath
 which cannot be but true,
 thou wilt mercie haue on them,
 that turne to thee anew. (passe,
 know, when heaven and earth shall
 this promise shall stand fast,
 before vnto thy maiestie,
 I offer now at last
 in heart contrite and sorrowfull,
 with all humilitie;
 inous sins by it concei'd
 through mine iniquitie.
 I doo acknowledge all my faults,
 my sinnes stand me before;
 e them in remembrance, Lord,
 and will for euermore.

Verse 3.
Quoniam
iniquitati
meam ego
cognosco,
& peccatu
rum meum
contra me
est semper.

Seuen Sob. of a

33 Bicause thou shouldst the same so
I still doo thinke thercon,
And set it vp before my face,
alwaies to looke vpon.

Verse 4.
Tibi soli
peccavi, &
malum co-
ra te feci.

34 Against thee onlie haue I find
and doone ill in thy sight;

In whom it lies to punish me,
or to forgieue me quight.

35 But sure my hope is firmelie fixt,
that thou wilt me forgieue;
For with thine honor shall it stand,
to suffer me to liue:

Pe iustifi-
cari an ser-
uonibus
tui, &
vincas cū
iudicaris

36 That all the world may witnesse thee
a iudge most iust to bee,

For that thou wilt thy promise keepe
to all that trust in thee:

37 That is, our sins thou wilt remit,
and cleane forget them all,
And bend thine eares vnto our plain
when we vpon thee call.

The second part.

Verse 5.
Ecce enim
in iniqui-
tatibus cō-
cepit me
& in pec-
catis con-
cepit me
mater mea

O Lord consider with thy selfe,
what mettell I possesse.
Behold in firme I was concei'd,
and borne in wickednesse.

2 From Adam first this sin was draw
whereby I am made prone.
To doo the ill should thee offend,
and let the good alone.

Sorrowfull Soule.

Yea, manie a time I am so drawne
 to doo I would not doo;
 and that I would I leaue vndone,
 For want of might theretoo;
 Such is, O Lord, the strength and force
 of my concupiscence:
 yet of greater force than this,
 is, Lord, thine indulgence.
 For thou wilt mercie shew to them,
 that mercie doo requir e;
 and wilt not turne thy face from such
 as mercie doo desire.
 Sure lie of honor more is thine,
 through pitie men to saue;
 than by thy iustice to condemne
 such as deserued haue.
 Therefore, O Lord, receiue me now,
 which doo my selfe accule;
 both end thou shouldst my sins forgiue,
 and all my faults excuse.
 O Lord, I doo not hide my sins,
 but shew them vnto thee;
 because thou shouldst thy mercie grant,
 as thou hast promised me.
 For neuer yet thou hast beene found
 in anie word vniust,
 e canst thou now begin at me,
 since that in thee I trust.
 Thou Lord hast euer loued truth,
 and truth thou art most sure,

C. I.

Thou

Verse. 6.

Et enim
 veritatem
 delixisti.

Thou art the verie veritie
For euer to indure.

11 Thou promisedst to Abraham,
his seed to multiplie,
Euen as the stars, and as the sand
that in the sea dooth lie.

12 To Ishac and to Iacob eke,
like promise didst thou make;
And thou the same performed hast,
For this thy promise sake.

13 Thou promisedst to Iosue,
to strength him with thine hand
And so he slue the Chananites,
and did diuide their land.

14 To Gedeon thou promise mad'st,
that he should set at large
The Israelites, which were in thrall,
and in their enemies charge.

15 When Ezechias laie sore sicke,
and well nie at deaths dore;
Thou promis'dst him his health againe
to liue fiftene yeares more.

16 Thus hast thou kept thy promises, and
to thousands else beside;
Who haue reposed trust in thee,
thou hast not helpe denide.

17 Euen so good Lord thy promise keepe
with me that am vniust,
A scabbed sheepe, one of thy flocke,
and overcharg'd with lust.

18 Wh

Sorrowfull Soule.

Which of long time haue run astray
 the time since I was borne,
 now returnd with heauie hart,
 that's with repentance torne.
 Thus hath thy grace now called me,
 with mercie of thine hand;
 and what thy will and pleasure is,
 by grace I vnderstand.
 Thou hast reuealed vnto mee
 the things that be unknowne,
 the secret points of wisdom shine
 thy grace to me hath showne.
 The mysteries that hidden were
 within thy sacred word,
 thou hast to vs made manifest,
 by Iesus Christ our Lord.
 I am now fed with bread of life,
 that shall my hunger slake,
 and from dame wisdomes water springs
 my drinke I often take.
 Now wisdom hath cast out hir floud,
 the plants all watered be,
 and still she seekes to lighten those,
 that put their trust in thee.
 Of this hir floud S. Paule did drinke,
 and he was taught thereby,
 by wisdom, Lord, which secret was,
 and hidden long did lie:
 As thou to him didst manifest,
 by thy free spirit before,

*Incerta
 & occulta
 sapientia
 sua mani-
 festasti
 mihi.*

C.2.

Which

Which searcheth out the verie depth
of secrets thine and store.

26 Of this Lord part I tasted haue,
through mercie shewd to me,
And am now taught by them to know,
mine owne infirmitie :

27 And by it am I taught likewise
thy goodnesse for to kno,
Beseeching thee this worke begun,
maie neuer part me fro.

28 So that the light which kindled is
in me by thy great grace,
Maie so increase, as darknesse, Lord,
maie neuer more take place.

The third part.

Verse. 7.
Asperges
me domine
hyssopo,
& mundus
dabor : (as
nabis me,
& supra
nauem d.
alioabor.

Vith Hyssop, Lord besprinkle me,
and cleanse me from my sin,
More whiter then shall I be made,
than euer snow hath bin.

2 Thou didst command this herbe with
a sprinkle for to bee, (blo

To sprinkle such as cleansed were
from lothsome leprosie :

3 A bundle of this herbe, O Lord,
thou didst command also
To dip in blood of simple sheepe,
and therewithall to sho

4 Vpon the doore posts of the house,
the slaigher might it see,

Where

Sorrowfull Soule.

Wherby the plague might shun the place
and from thy people flee.

These vnto vs doo represent
the blood of thy deere sonne,
Without the which no man is cleane,
what euer can be done.

And he that marks his soule therewith
and puts his trust therein,
The slaier hath no power to hurt,
nor plague him for his sin.

If with this grace thou sprinkle me,
I shall be white I know,
And though as blood my sins appeare,
they shall be like the snow.

Yea though my sins as purple were,
or as the scarlet die,
The grace shall make them as the wooll
t'appeare before thine eie.

Then shall I heare the words of ioye,
of gladnesse so likewise,

That Nathan to king Dauid spake,
whom thou didst not despise.

That is, My sins are now put out,
what euer I haue done,

And are forgiuen me quite and cleane
by Iesu Christ thy sonne. (spake,

Then shall I heare the words Christ
to him the pallsie had,

My sonne thy sinnes are thee forgiuen,
arise, go home, be glad.

C.3.

12 Then

Verse. 2.
Anthem
meo dabo
gaud. et
letitiam.

Seven Sobs of a

12 Then shall I heare thee also speake there
by inspiration,
Whereby I shall be comforted
in tribulation.

13 Yea, Lord, *The bones thou broken hast*
shall then againe reioice,
Through working of thy heavenly gra
and sweetnesse of thy voice :

14 That is, the powers of my poore soue
whom sin so weake hath brought,
Whereby it wanted power to worke
the good it long time sought,

15 Shall then recouer that was lost,
and be reuiu'd againe,
And through the quickening of thy spirit
sin shall no more remaine.

16 Wherefore, *Thy face turne from my face*
and wipe my faults awaie,
And eke all mine iniquitie ;
most humblie I thee praie :

17 I meane the face of iustice thine,
wherewith thou doost behold
The sins we dailie doo commit,
to punish manifold :

18 This face, good Lord, turne y from
and from the faults I make,
And them forget, and me forgiue,
for thy great mercie sake.

19 But Lord, the face of mercie thine,
from me turne not away :

*Es exul-
tabu-
it
ssa que
confregi-
ti.*

*Verse. 9.
Avers
faciem
suam a
peccatis
meis, &
omnes in-
iquitates
meas dele.*

Sorrowfull Soule.

at therewithall behold me still,
 and helpe me daie by daie.
 For what am I if that thy grace
 thou take awaie from me?
 bondman vnder sinne and death,
 and cast awaie of thee,
 And euerie man thy grace that wants
 shall haue a hart of stone,
 Pharo had after thy grace
 departed was and gone.
 He shall both see and heare indeed,
 yet shall be deafe and blind;
 his eares and eies shall stopped be,
 the truth he shall not find.
 His hart likewise shall frozen be,
 or as the stonie wall;
 he shall thy creatures like and loue,
 and loue not thee at all:
 Yea, such a hart, O Lord in me,
 long time hath taken place,
 which no waie can be mollified,
 but by thy speciall grace.
 Wherefore I praie thee hartilie,
 remooue this hart from me;
 and, Lord, in me a new hart make,
 that flexible maie be:
 A fleshie hart, both soft and meeke,
 an hart that I may know
 thou art the Lord, without whose grace
 no goodnesse I can show.

Yerſe. 10
Cor mact-
dum crea
in me deus

Seuen Sobro of a

Et spiritus
relinquitur.Innocent in
visceribus
meis.

Verse 11.

Ne projicias me a
facie tua,
Et spiritus
sanctum
suum ne auferas a me

- 27 This grace it is that must reuiue,
a right spirit, Lord, in me,
My spirit through sinne is crooked made
and lothsome for to see.
- 28 Make it upright therefore to be,
and that decline it may
From worldlie pleasures light and vain
that vanish scone away.
- 29 Vouchsafe, O Lord, to heuently thinke
my spirit may aspire,
And with thy grace replenisht be,
most humblie I desire.
- 30 Let neither yet aduersitie,
nor worldlie wealth as so
Plucke downe my spirit, nor hinder it,
where it desires to go.
- 31 Ne cast me off as anie time,
from presence of thy face;
Ne take from me thy holie spirit,
O Lord in anie case.
- 32 My sins good Lord, behind thee cast
there euer to remaine:
But cast not me from thy sweet face,
as thou didst wicked Caine.
- 33 Nor from thy fauor cast me so,
as thou didst cast king Sall,
For if that I thy presence loose,
I cannot choose but fall.
- 34 O Lord how sweet and gracious
is this my spirit most pure;

Sorrowfull Soule.

ue, leadeth those that loueth thee,
 where righteous folke endure.
 I may Grant, Lord, that this thy holy spirit,
 may dwell within me still,
 And me confirme in righteousness,
 according to thy will.

vain
 The fourth part.

thing **O** Lord my God restore to me
 thy sauing health againe,
 And stablish me with thy cheefe spirit,
 that it may still remaine.
 My sins, O Lord, haue beene the cause
 that I thy grace did want,
 it, And when thy grace departed was,
 I found thy spirit but scant:
 The losse wherof did greue me much,
 and by the same I found
 All goodnes gone, all wickednes
 within me to abound.
 For light and darknes may not be
 at one time in one place;
 No more maie sin and wickednes
 associat be with grace.
 Wherefore the greatnes of my losse
 hath made my greefe the more;
 And where in sin I had delight,
 I now repent it sore
 Behold therefore most mightie God,
 mine inward greefe of mind;

C. 5.

And

Verse. 1.
 Redde mihi
 Domine
 salutari
 spiritui tuo.
 Et spiritu
 tuo confirma me.

And of thy goodnesse me restore,
to that I cannot find:

7 I meane thy holie sacred spirit,
which I through weaknes lost,
Mine enemies were strong and ferce,
and cruellie me tost:

8 So that my soule too feeble was,
their power for to withstand:
Good Lord in grace yet once againe
confirm me with thy hand:

9 And let thy spirit no more depart,
no Lord not when I die,
But that it may still with my soule
remaine continuallie.

Verse. 13. 10 Then shall I stedfastlie instruct
Doceto in the wicked in thy waie,

quos vult Whereby they may to thee retorne,
mas: & shas long haue gone astray.

impj ad 11 I will my selfe put forth, o Lord,
et conuer- to sinners all that be,

entur. As an example them to cause
For to remember thee.

12 I will not cease for to declare
thy iustice euerie where,
And of thy iudgement bring them all
in terror and in feare.

13 And then will I againe extoll
thy mercies ouer all,
To plucke them from despairing, Lord,
least anie therein fall.

14 Thus

- 14 Thus shall I able be to doo,
being confirmd in thee,
By working of thy holy spirit,
which thou shalt put in mee,
15 Thy seruant Moses was afraid,
to go on metlage sent,
Till thou promis'd to be with him,
when he to Pharo went.
16 After which time he doubted not,
but forth went on his waie,
Accomplishing thy holie hest,
as thou didst bid him saie.
17 The seuentie elders of the host,
to thee whome Moses brought,
Till part of Moses spirit they had,
were able to doo nought:
18 But after that they propheside,
and did thy people guide,
And ruled them with righteousness
and truth on euery side.
19 Lord, Peter at a womans voice,
thy sweet sonne Christ denaid,
And redie was him to forsake,
he was so sore afraid:
20 Vntill that thou reuiuedst him
with this thy spirit of grace.
Yea, Lord, thy sonnes apostles all,
were bidden for a space.
21 To bide within Ierusalem,
in praier and in loue;

Till

Seuen Sobes of a

Till they were with thy holie spirit
fulfilled from aboue.

22 Wherefore send down thy holy spirit
in me the same to be,
*And from the guiltinesse of blood,
good Lord deliuer me.*

The fift part.

erfe. 14
bera me
sanguis
dum
salu
me.

THou God that God art of my healsh,
deliuer me I praie,

From sinne that I committed haue,
against thee day by day.

2 A multitude of sinnes there be,
from flesh and blood that grow,
Which I through my concupiscence,
haue daylie done I know.

3 And this corruption is in me
by nature as I find,
For what is he can make that cleane,
that is vncleane by kind?

4 How can a man of woman borne,
be cleane? I faine would kno,
The child that is but one day old,
is yet vncleane also.

5 Thus flesh and blood such works bring
as aie corrupted bee, (foorth
And therefore cannot heauen inioie,
ne dwell and raigne with thee.

6 Vpon corrupted nature mine,
ô Lord powre foorth thy grace:

And

Sorrowfull Soule.

And from these bloods deliuer me,
and all my sinnes deface.

Then Lord thall I be purged cleane
from all my wickednesse,

which grant, good Lord, So shall my tooing
*Es exalta-
bit lingua
mea iustitiam
tuam.*

In that thou mercie shewst to me,
being a wicked man,

giuing me grace pensue to be,
my greuous sins to scan,

Making me iust that am vniust,
wherein thou God art found
a mercie, truth, and righteoufnesse,
most perfect, sure, and sound.

But yet, o Lord, before my tooing
thy righteoufnesse can raise,

My lips and mouth thou open must,
whereby to shew thy praise.

For else vnseemelie praise will be,
where lips be lickt with sin;

And where the mouth with wickednesse
is stuffed full within.

Good Lord, the prophet Esaie,
when he thy glorie saw,

Confest his lips to be vncleane,
and therefore stood in awe;

Vntill such time as Seraphin
thou sentst, with burning cole

His lips to touch, and therewithal
he by and by was whole.

Verse. 19
Domine
labia mea
aperies, &
os meum
annuntiabit
laudem
tuam.

14 I meane that his vnrighteousnesse
 was then forgiven quite,
 And all his sins and wickednesse
 was cleane put out of sight.
 15 O Lord my God, in such a sort
 vouchsafe my mouth to tuch,
 That I thy glorie may set forth,
 to little and to much.

Verse. 16

*Quoniam
 si voluif-
 ses sacrifici-
 um, dedif-
 sem, utiq;
 holocau-
 tis non
 delicta-
 beris.*

16 To offer sacrifice to thee,
 or offrings burnt were vaine,
 No pleasure, Lord, hast thou in them,
 nor ought in them remaine.
 17 They were but figures of that thing
 which now to passe is come,
 That is, the lively sacrifice
 of Iesus Christ thy sonne.
 18 To offer gold to thee, O Lord,
 or treasure of the land,
 It needeth not; sith all the world
 is thine and at thy hand.
 19 And yet I will not emptie come,
 but offer vnto thee

Verse 17

*Sacrificiū
 deo spiritum
 contritum
 suū, & cor
 humiliatū
 deū non
 despiciet.*

*An humble spirit, with hart contrite
 for mine iniquitie.*

20 This sacrifice, O Lord, I know
 thou wilt no time despise;

But it behold, and looke thereon
 with thy most gracious eies.

21 And, Lord, for y^e there nothing should
 be left behind in me,

Both

effe both bodie, soule, and all hir powers

I offer vnto thee :

And as a liuelie sacrifice,

As Ezechias did,

such time as he thy fauor got,
and health recoverid.

The same did Marie Magdalen
offer in humble sort :

the thee also vpon the crosse
to his endlesse comfort.

Great numbers more vnspcakable
by this thy fauor wan;

And I, through Grace, now penitent,
although a sinfull man,

Doo claime no lesse of mercie thine,
for to be shewd to me:

Bicause thou art, as then thou wast,
and euermore shalt be.

To Sion, Lord, likewise shew forth
thy fauor and thy grace;

That is vnto thy faithfull flocke
disperst from place to place,

Such as depend on thee alone,
and doo themselves forsake.

Vpon the walles of this thy fort,
thou, Lord, must vndertake

Watchmen to set continuallie
the same for to defend,

Least that the enimies vnawares
bring all to wofull end,

29 Thou

Verse 18.
Benigne
fac domi-
ni in bona
voluntate
sua Sion.

Seven Sobs of a

29 Thou knowst, o Lord, of what small
mankind hath euer bin, (force
Since first our father Adam fell,)
when he committed sin.

30 Helpe vs therfore, most mighty God,
so with thy heauenlie grace,
As we in building Sion here,
by faith may see thy face:

31 So shall we then through mercy thine
be squared stone meet tound

*Pe a dis-
peter muni
Jerusalem*

To building of Ierusalem,
whose walles doo still abound

32 With liuelie stones of thy true church
here millitant in earth;

Where thine elect still offer shal,
while thou shalt spare them breath.

33 Such offrings burnt, as thou best lou'st
which is of thanks and praise,

*Sacrificiū
iustitia.*

We shall not spare the same to doo,
while life shall length our daies.

34 This sacrifice of iustice is,
which all thy creatures craue,

Verf. 19.

Tunc ac-

ceptabur

oblationes

& bolo-

caustia, sic

imponens

super al-

tare tuam

visculos.

To giue the same only to thee,
most worthie so to haue.

35 This is the bullocks of our lips,
whereof the prophet saies,

We shall with lips vnto thy name
confesse most condigne praise:

36 Which shall to thee accepted bee,
ten thousand times much more,

That

Sorrowfull Soule.

*Than were the bullocks great and fat,
offered in time before.*

37 Lord grant we may in number be
of thine elected sort,

Which shall this sacrifice present
vnto our soules comfort:

38 And that as burning incense sweet
thou wilt receiue the same,

Vpon thine altar, which is Christ,
our meane for sin and blame: *Amen.*

*Domine exaudi. Psal. 102.**The first part.*

Blessed and most mightie God,
of grace the fountaine spring,
Of mercie great and plentifull,
most rich in euerie thing:

2 Thy blessed sonne in power with thee,
is euen the same thou art,
In wisdom, knowledge, and mercie
alike in euerie part:

3 Thou didst not spare him down to send
from heauenlic throne aboue,
To suffer death mankind to saue;
so ardent was thy loue.

4 Thou mad'st him poore was rich before
to make vs rich thereby;
For now is he made one with vs,
through power of deitie.

Sing this
the tune of
75. Psal.

3 Good

Seuen Sobs of a

Verse 1.

*Domine**exaudi or**ationem**meam, &**clemor**meus ad te**venias.*

Verse. 2.

*Ne auer-**as faciem**tuam à me**in quacū-**q̃ die tri-**stador, in-**clina ad**me aurem**tuam.**In quacū-**q̃ue die in-**uocauero**te, veloci-**ter exaudi**me.*

5 Good Lord my prayer harken to,
and let my dolefull crye

Come vnto thee, and pearce the eares
of thine high maiestie.

6 Shew forth, o Lord, thy countenance
of delectable shew,

And with the eyes of pitie thine,
some fauor on me throw.

7 And in the daie of trouble mine
thine eare bow downe to me,

And turne not thou thy face awaie,
when I shall call on thee :

8 But cheefelic at the point of death,
giue care and me defend;

And let thy grace procure and worke
in me a ioifull end.

9 In whatsoeuer daie I call:

o Lord, with speed giue care;

And me deliuer from the greefes
of troubles and of feare.

10 In speedie calling on thy name.

o Lord, thou tak'st delite,

And answer thine more readie is,
than anie may recite.

11 Wherefore in hast make speed, o Lord,
in hearing when I praie,

As I by need am driuen to craue
thine aiding helpe and staie.

12 For whie, the time of life is short
that I haue here to bide,

And

Sorrowfull Soule.

And am vncertaine of the time
when time from me shall slide.

13 At first thou Adam didst induc,
when he created was,

With life of immortalitie;
but sinne brought death (alas)

14 Which death from him is due to vs,
that beareth life this daie,

*So that my daies like to the smoke
consume and wast awaie.*

15 Age ouertaketh youth, I see,
and youth by stealth dooth flie,

As dooth the smoke vanish awaie
aloft vnder the skie.

16 Yea manie times it chanceth so,
yer age come vs vpon, (make

That death by stroke such wound dooth
that life with speed is gone.

17 Thus passeth forth my time of life,
more swifter I maie saie,

Than is the ship good vnder saile,
or eagle after praie.

18 *My bones are waxen verie drie,
as is the firebrand.*

Or as the pot of claie, which dooth
in flaming fornace stand.

19 As bones of mine doo well susteine
the flesh the bodie keeps;

So dooth the powers of soule susteine
the soule that neuer sleeps:

20 Which

Verse 3.

*Quia de-
fectum
sicut fumus
dies mei,*

*Es ossa
ut a sicus
crematus
ardens;*

Seven Sobs of a

20 Which being moistned with thy grace
shall quicke and liuelic bee,
And able for to worke those works
most pleasing vnto thee.

21 But if thy grace be still withdrawne,
then all shall drie remaine;
Both bodie, soule, and all their powers,
in cuerlasting paine.

Verte. 4. 22 Full well maie men be likened to
Percussus,
fusus,
ut
fusus &
aruit cor
in sem.
My heart is stricken with remorse
because I went astraic.

23 So long as man by gift of grace
dooth liue and worke aright,
So long is he greene flourishing,
and liuely in thy sight :

24 But when that sin makes entrie in,
which causeth man to fall,
Then by and by he withereth,
and barren is withall.

Quia ob-
litus sum
comedere
panem
vitae.
25 I haue forgot my bread to eat,
that thou to me didst giue;
Which is thy holy sacred word,
by which my soule dooth liue.

26 And I haue eaten of the fruit
of the forbidden tree,
And tasted haue of sinne and death,
and brought thy wrath on mee.

27 Wherefore my leaues wither away,
my fruit fals on the ground,

And

Sorrowfull soule,

And as a barren tree am left
vnperfect and vnsound.

28 The fearefull voice of sentence thine
for mine offenses donne,
Doth cause me moune, lament & grone,
my time yet for to ronne.

29 *And with my voice of mourning mind,*
my bones haue cleaued hard
Vnto my flesh, and sticke so fast,
that nothing I regard.

30 *Thus like vnto a pellican,*
I draw my selfe alone,
And call to mind my greuous crimes,
and doo the same bemone.

31 The pelican, as some report,
hir harmelesse birds dooth kill,
And three daies after mourneth shee,
and is vnquiet still. (plucks,

32 Then with hir beake hir brest shee
till blood gush out amaine,
Which she lets drop vpon hir yong,
till they reuiue againe.

33 Thus, Lord, doo I with my sweet birds,
which are my works through grace,
By sinne committed I them kill,
and doo them all deface:

34 But yet by praier for thy grace,
which springs of grace indeed,
The said dead works are quicke againe,
my sicklie soule to feed.

35 And

Verse. 51

A voc
gemitus
mei, adhae
sit os meum
carni meae.
Verse.
Similis fa-
Elus sum
pellicano
solitudinis.

Seven Sobs of a

- 35 And Adam as a pelican,
touching some propertie ;
For through his sin he shue the birds
came of his progenie,
36 And dead he had remained still,
had not sweet Christ thy sonne
Shed forth his blood, vs to reuiue,
by mercie great was donne.
37 He kills, and can raise vp to life,
he strikes and heales again ,
As in the persecution
of Paule appeared plaine.
38 Shame causeth me for to withdraw
my selfe to be alone:
As dooth the crow that flies by night,
which would be scene of none,
39 And if I could, I would me hide,
from thee as Adam did;
Such time he tasted of the frute,
that thou didst him forbid.
40 The works of darknes loued I,
and therefore did I flee
From the most bright and shining sunne
of iustice due to mee.
41 O Lord, for this cause deo I sigh,
still sorrow, weepe, and waille,
As one that ouerwatched is,
whose rest and sleepe dooth faile.
42 And as the sparrow deo I wail,
that draves his selfe alone,

*Passus
sum sicut
cylicus
saxu do-
micio.*

*Verse 7.
Fugilans
et factus
sum sicut
passer soli-
tarius in
caeco.*

Vnder

Sorrowfull saule.

Vnder the eunings of the house,

hir fellowes want to mone.

43 And to augment my greefe withall,
mine enimies all daie

Doe raile on me, and me reuile;
so spitefull as they maie.

44 Againe, alas, *My fained freends,*
that praised me before,

Against me now conspire themselves,
and vex me verie sore.

45 Such false and feined flatering freends,
much woorse and harmefull bee,
Than those that openlie professe
and shew their enmitie.

46 But both those sorts are sent to me,
for plague vnto my sin,
And for the great iniquitie
that I haue wallowed in.

The second part.

M*Y bread with ashes doo I eate;*
that is, I right well kno,
As I of earth and slime was made,
to earth againe shall go.

2 Thus, in such bitter thoughts as these,
I eat my bread withall,

And mingle my drinke with weeping teares,
that from mine eies doo fall.

3 Bicause thou angrie art with me
for mine offenses past;

Verse. 8.

*Tota de
exprobra-
bant michi
inimici
mei.*

*Es qui laus
dabant me
aduersum
me iura-
bant.*

Verse. 9.

*Quia ci-
uerem es-
quem pa-
nem man-
ducabam.*

*Et potum
mercedis
fletum mis-
cebam.*

Verse. 13 O Lord, I know when time shall come,
of iudgement daie at last:

*A facie
ira & in-
dignatio-
nis tue.*

*Quia ele-
uasti me,
& assististi
mi.*

4 Thy wrath and indignation
shall then proceed from thee,
And fall vpon the heads of those
that worke iniquitie.

5 O Lord thou hast me lifted vp,
and throwne me to the ground,
In that thou mad'st me like thy selfe,
yer I was to be found.

6 No higher couldst thou lift me vp,
than to beatitude;
But then (alas) thou letst me fall,
whereby I this conclude:

7 My noble soule thou ioined hast
with massie earth and claie,
And bodie fraile, the weight whereof
drives downe my mind alwaie.

8 And Lord, in my creation
thou hast set me so hie,
Aboue all other creatures
that are vnder the skie.

9 And almost equall am I made
with blessed angels thine;
But in this state when I transgresse,
damnation then is mine.

10 So that without thy mercies helpe
I am in farre worse plight
Than anie beast, whose life or soule
with bodie dies outright.

Sorrowfull Soule.

- 11 My daies (alas) awaie doo passe,
as shadow new begun;
And I am withered like the grasse,
changed by heat of sun.
- 12 Lord grant in shadow of this life,
I maie haue grace to see
The light and knowledge of thy word,
and waies prepar'd for mee:
- 13 Which word giues light vnto the babe
yet sucking at the brest;
For after that this life is past,
repentance none dooth rest.
- 14 And since the time, o Lord, is short
of mine abiding heere,
Thy grace continue towards me,
my guiltinesse to cleere.
- 15 For true it thine abiding is
for euer to endure,
And thy remembrance thorough out
all generations sure.
- 16 But what is thy remembrance,
through generations all?
It is the diuine propertie,
that vnto thee dooth fall:
- 17 For to be meeke and mercifull,
which thou hast euer dun,
From time to time, and age to age,
since first the world begun;
- 18 And art more mindfull of our state,
and readier to forgieue,

D. I.

Than

Verse. 11

Dies mei
sicut umbra
declinans
transiit, &
sicut fenum
arbit.

Verse 12.

Tu autem
domine in
aeternum
memores, &
memoriales
in omni
generatione
& genera-
tione.

Seuen Sobs of a

Than is the mother of hir child
late borne with hir to liue.

Verse. 13. 19 *Arise therefore and mercie shew,*
Tu exsur- good Lord vpon Sion,
gens mis- Which is thy faithfull people all,
reberis or congregation.

Sion. 20 *For time it is on hyr to looke,*
Qua te- and mercie thine extend,

pu mis- She hath long time great paine sustain
rendi eius, whereof she craues an end.

quia ve- 21 What is this time, whereof we speak
ni tem- was euer anie time,

In which thou didst not mercie shew,
to louing seruants thine?

22 No verelic. For from the time
the angels downe did fall,

Vntill the time the world shall end,
thy mercie euer shall,

23 As it hath bin, from time to time,
vpon all that repent;

But cheeflie was thy mercie shewd,
when Christ was hither sent

24 To suffer death, to win vs life,
thereby he enter might

The glorie of thy Maiestie,
aboue the angels bright.

25 This time was cald the time of grace
and was appointed when

The fulnesse of the time was come,
which was vnscene to men.

Sorrowfull Soule.

- 26 And yet before this time, to him
was scene my Deitie,
Whereby, o Lord, all things thou doost
in order with mercie.
- 27 This time of heauenlie grace we trust
shall still continue heare,
To those in time that seruet thee,
with penance, loue, and feare.
- 28 The stones of Sion pleased well
thy seruants for thy truth,
And they vpon the ground thereof
shall pirie hane and rush.
- 29 Apostles thine thy seruants were,
the stones good christians bee;
And thou the sure foundation
of this faire worke to see.
- 30 Not vpon man nor angels bright
did they this building laie;
But vpon thee the corner stone,
of all their worke the staie.
- 31 And as the heathen, Lord, shall feare
and tremble at thy name;
So Sion shall thy faithfull church,
giue glorie to the same.
- 32 Because thou Lord, hast Sion built,
thou wilt be scene therein,
In glorie and great maiestie,
with mercie for our sin.
- 33 Wherefore most louing father deere,
regard our humble sute,

D. 2.

And

Verse. 14.

Quoniam
placuerunt
seruis tuis
lapides e-
ius, & ser-
ua eius mi-
serchabuntur

Verse 15.

Et time-
bunt gen-
tes nomen
tuum do-
mine, &
omnes re-
ges terra
gloriam
tuam.

Verse. 16.

Quia edifi-
cavit domo
nam Sion,
& uideli-
tur in glo-

Seuen Sobs of a

ria sua.

Verse. 17

Respexit

in oratio

membru-

mulum, &

non spre-

mit precem

eorum.

Verse. 18.

Scribatur

hac in ge-

neratione

altera, &

populus

qui crea-

bitur lau-

dabit do-

minum.

Verse 19.

Quia pro-

spexit de

excelsis

sancto suo

dominio

de celo in

terram

aspexit.

Verse 20

Et audi-

ret gmi-

um compo-

ntium.

And not despise the plaints we make,
nor doo our sinnes impute.

34 As thou beheldst the sacrifice
that Abell gaue to thee,
And as the praier Iudith made;
so cast thine eie to me.

35 With those same eies vouchsafe to
vpon vs when we praie, (lo

Whereby the fame of mercie thine
maie written be for aie

36 For those that after vs shall come,
by faith that borne shall be,
To render thanks, giue laud, and praise
vnto thy maiestie.

37 This mercie sure annexed is,
to nature thine diuine;

When all was lost through deadlie sin,
yet didst thou make vs thine.

38 Thou Lord aloft from heauenlie throne,
didst view all things alow,

And wouldst vouchsafe vpon the earth
thy gracious eie to throw;

39 To see and heare the plaints we make,
that fettered be in thrall,

And sentst thy deare beloued sonne
from sinne to loose vs all.

40 And he thereby put downe the diuine
of death that victor was,

And death in victorie was consum'd;
this hath he brought to pas.

Sorrowfull soule.

- 1 For whie his sting of deadlie sin,
thou Lord hast pluckt awaie
To make vs thinke of goodnesse thine,
wherein reioise we maie ;
- 2 And that in Sion we maie shew,
the glorie of thy name,
And likewise in Ierusalem
with praise to doo the same :
- 3 That is, when we together meet
in faith with a one accord,
As well the kings as subiects poore,
to serue and praise the Lord.
- 4 Thou art, o Lord, in substance one,
and yet in persons three ;
To whom all powers in heauen & earth,
obeisance giue to thee.
- 5 Thou sendest down thy dewes of grace
vpon vs for to light,
that we therewith good works may shew
to euerie bodies sight.
- 6 I answer maie, by no meanes else,
good works be wrought by mee,
but by the vertue and the grace,
that dooth proceed from thee.
- 7 Thorow thy might thy laws we keepe
not of our selues we know,
but by the measure of thy grace,
thou didst on vs bestow.
- 8 And yet, o Lord, I faine would know,
how short my daies shall be ;

D. 3.

And

ut solueris
filios intro-
reptorum.

Verse 21.

Ut annun-
tietis ijs Sa-
on nomen
domini, &
laudem eum
in Ierusalem.

Verse, 22.

Quam col-
ligentur po-
puli simul,
& reges vs
seruiant deo.

Verse, 23.

Respondeam
in via vir-
tutis sue.

Paucitatem
dierum meo-
rum nunc
mibi.

Seuen Sobs of a

And eke how long mine enemies
shall triumph ouer me:

49 Which is, thy church desires to know
how long she shall abide,

Beset with cruell enemies
about on euerie side.

50 To whom thou hast an answer made,
by Christ thy blessed sonne,

That still thy power with hir shall be,
vntill the world be donne.

51 And we hir children thee desire
to bring vs to the end

Of this short time, that we with thee
maie to the heauens ascend.

52 And til that time good Lord vouchsafe
thou wilt continue still

Thy grace and fauour towards vs,
according to thy will:

Verse. 24. 53 And not to leaue me anie time,
Ne reuo-
ces me in
dimidio
diurnis
meorum.
in middle of my daies;

But by thine aid bring all my time
to end vnto thy praise:

54 That after these my temporall daies,
I maie behold and see

In genera-
tionem &
generatio-
nem anni
sui.
Thine euermlasting daies and yeeres,
which cannot numbred bee.

55 For all times heere doo swittlie passe,
as time that is vnfore;

But yet time of eternitie
For euer shall indure.

56 For

Sorrowfull Soule.

56 For why, O Lord, eternitie
is verie substance thine;
Which substance who so seeks to know,
no reason can define.

The third part.

Without beginning Lord thou wast,
and yet beginning gave
To heauen and earth, and all therein,
which that creation haue, (power
2 Thy hands them wrought, which is thy
thy word them made also,
And at the last, They perish shall,
and motion theirs forgo.
3 Their substance still they all shall keep,
yet all shall changed bee,
For heauen and earth shall now be made
of glorie great to thee.
4 Likewise the bodies of all men,
shall perish with the rest,
And in another sort shall rise,
to thee as seemeth best.
5 But thou Lord, thou shalt indure,
in thy high glorie great,
In maiestie omnipotent,
sitting on mercie seat;
6 When all shall wax and weare away,
as garments old to see,
And as a vesture new put on,
we all shall charged bee.

D. 4.

Verse. 25.

In initio
tu domine
terrā fun-
disti, &
opera ma-
nuum tua-
rum sunt
caeli.

Verse. 26.

Ipsi peri-
bunt.

Tu autem
permanes.

Et omnes
sicut vesti-
mentum
veteras-
cent: &
sicut o-

7 As

Seuen Sobs of a

- 7 *As garments to the bodie are*
 to couer them withall;
 So be the bodies of the soule,
 their vestures and their pall.
- 8 *But thou art euen the selfe same one,*
 which euer dost abide,
 That is to saie omnipotent,
 and so is none beside.
- 9 *Inuisible thou art likewise,*
 immortall eke withall,
And as thy yeares shall neuer faile,
 so euer bide they shall:
- 10 So shall the soules of thine elect
 immortallie remaine,
 In ioy and great felicitie,
 not knowing anie paine.
- 11 The soules of those that wicked are
 immortall be also,
 But they contrarie shall endure
 continuall paine and wo.
- 12 And Lord, *The sonnes of seruants shine,*
together they shall dwell:
Likewise their seed shall in thy sight
still prosper and doo well.
- 13 Thy seruants, Lord, the prophets were
 apostles thine also,
 From whom by faith we haue receiu'd,
 as we beleeue and kno.
- 14 And now vouchsafe, most mightie
 to send vs of thy grace;
- (God
 That

Sorrowfull Soule.

That in this life our faith by works
maie shine in euerie place:
15 That they to all may signifie
how we thy seruants bee,
And that both soule and bodie maie
remaine and rest with thee.

De profundis. Psal. 130.



God thou art the guide
of those that blinded bee,
And vnto those that are opprest
a succour sweete we see.

Sing this
the tune
the 38.
Psalme.

- 2 A comfort to the weake,
an ease to those in paine,
A life vnto the dead in graue,
that sleeping yet remaine.
3 O Lord, this makes me bold,
though wicked I be found,
And ouerwhelmed deepe in sin,
and therein being dround,
4 To call and crie to thee,
from depth of miserie,
Where none (but thou) can raise me vp,
and safe deliuer mee.
5 I can but moorne and weepe,
fetch sighs, lament, and crie;
As dooth the woman great with child,
whose hower draweth nie:
6 She no time can take rest,
till she deliuered bee,

D. 5

Nor

Seuen Sobs of a

Nor I, till that my conscience feele
to be forgiven of thee.

7 It is not distance long,
that keeps my praier backe ;
Thou, Lord, doost heare before we call,
and gueſt what we lacke.

8 Ionas was in the ſea,
and in the fiſh three daies,
And from the deepe he cald on thee,
and ſtraight thou didſt him raiſe.

Verſe. 1. De profundis clamaui ad te domine. Verſe. 2. Domine exaudi vocem meam. Fiant aures tue intendentes ad vocem deprecationis meae.

9 But from the deepe likewise,
of ſinne and wickedneſſe,
To thee I call ; Lord heare my voice,
and free me from diſtreſſe,

10 And let thine eares, ſweet Lord,
to heare attentive bee,
The voice and praier of my plaints,
that now I make to thee.

11 And ſith that Chriſt thy ſonne,
hath ſuffred for vs all.
From endleſſe death, to which by ſinne
we bounden were and thrall ;

12 Let not my ſinnes then, Lord,
to me be ſtop or ſtaie,
Whereby my plaint ſhould not be heard,
nor voice when I ſhall praie :

13 But rather wipe awaie
my ſinnes for euermore,
The burden of the which I feele,
too greeuous be and fore.

14 If

Sorrowfull Soule.

- 14 If thou Lord, be extreame,
to marke what sinnes be donne,
Alas, no flesh shall saved be;
that is vnder the sonne,
15 O Lord, if that the iust,
shall no time able be
To enter into iudgement thine,
to plead his case with thee;
16 What shall become of me
that dailie doo offend,
And of my sinne and wickednes
(alas) doo know no end?
17 Most vile and wretched man,
and caitife wo forlorne,
What shall I doo? but flee to thee,
with hart berent and torne.
18 For mercie is with thee,
increasing more and more,
Wherewith thou didst vouchsafe to come
mankind for to restore.
19 Wherein was satisfied
thy iustice, and also
Thy mercie found that which it sought,
as we by grace doo kno.
20 How feruent was this loue,
to which thou didst vs bind?
First by the law of nature aris
in euerie hart or mind,
21 And then by law, which was
in tables written deepe,

Verse. 3.
Si iniqui-
tates ob-
seruaueris
domine,
domine
quis susti-
nebis?

Verse 4.
Quia ap-
te propo-
sio est.

Verse 5.
Et propter
legem tu-
am sustin-
emus te do-
mine.

That

Seven Sobs of a

That euerie one accordinglie,
the same should hold and keepe,

22 Which was, that one of vs
should with the other beare,
And thereby to fulfill thy will,
with pitie, loue and feare.

23 I knowing this, am glad,
contented eke withall,
For to remit such iniuries,
as vnto me maie fall.

24 For why, good Lord, I know,
thou doost forgieue to mee,
Much more offenses euerie daie
committed vnto thee.

25 And when it shall thee please,
to scourge me for my sin;
I gladlie shall the same receiue
knowing what I haue bin,

26 And that thy chastisement
proceeds of verie loue;
Which all shall turne to me such wealth,
as no man can remoue:

27 Hoping after this life,
my soule shall then obtaine,
Which hope abides still in thy word,
an euerlasting gaine.

28 *Such hope my soule hath had,*
by grace thou gau'st to me,
And by the same I firmelie trust,
my soule shall saued be.

29 The

Sorrowfull Soule.

- 29 The husbandman through hope,
his ground dooth plough and sowe;
The same in hope dooth reap and thresh,
that gaine thereby might growe.
- 30 Euen so will I abide,
in hope of glorie thine,
Not onelie in my youth, ô Lord,
or anie pointed time :
- 31 But still from morning watch,
untill the night of death,
Which is, from youth vnto mine age,
when a life shall passe with breath.
- 32 Who so shall cast awaie
this hope yer death proceed,
Shall loote the time he watcht before,
and want thy helpe at need.
- 33 This hope in promise thine,
my soule hath safelie laid
Within the bosome of hir brest.
for euer to be staid.
- 34 And verie meet it is
that Israell also,
Which is all faithfull christians,
this hope should feeble and kno.
- 35 For blessed is the man,
that in the Lord dooth trust,
And who in man affiance puts,
he surelie is accurst.
- 36 For mercie is with God,
and grace abundans store,

*A custodia
maturina
vsque ad
noctem.*

*Verse. 7.
Speret
Israel in
domino.*

*Quia apud
dominum
misericordia
et copiosa
apud eum*

With

*Seuen Sobs of a
Wish which Israell is redeemed
from sin for euermore : Amen.*

Domine exaudi. Psal. 143.

The first part.

O Lord, long time I wandred haue,
and gone from thee astraie.
And lost the portion y me gau'st,
in waitfull sinners waie.

2 With grace thou didst replenish me,
therewith to follow thee;

But lust and liking of the flesh
hath driuen the same from me,

3 So that vnworthie far I am,
for to be cald thy sonne;

My wickednes so foule appeares,
and faults that I haue donne.

4 Yet with the waitfull child, o Lord,
I doo my selfe accuse;

And am with shame surprizd and caught,
I did my selfe abuse.

5 Wherefore Lord, ponder my desire,
and heare me when I praie,

And for thy truth and righteousnessse,
attend to that I saie.

6 Thou hast with gifts indued me,
of bodie and of mind,

And I the same abused haue,
and shewd my selfe vnkind,

7 Thy

redemptio

Verse. 8.

Et ipse re-

demis If-

rael ex

omnibus

iniquita-

tibus eius.

Sing this

to the

tune of

the creed

Quicun-

que vult.

Verse. 1.

Domine

exaudi o-

rationem

meam, auri-

bus percipe

obsecrati-

onem me-

am, & in

veritate

tua exau-

di me.

79
Sorrowfull Soule.

- 7 Thy iustice still dooth threaten me,
with euerlasting paine,
Thy mercie yet dooth promise me
to be restord againe.
- 8 Enter not into iudgement then,
with me, I humbolic praie,
For in thy sight no man is iust,
as of himselfe to saie.
- 9 We all by sinne our selues haue made
more lothsome than the swine,
And fouler to be looked on,
wert not for mercie thine.
- 10 Which shall vs make like to the wooll
in colour faire and white,
When all our sinnes thou shalt forget,
and cleane put from thy sight,
- 11 But yet the diuell, mine enimie,
my sou'e pursueth still,
And hath brought low my life in earth,
a seruant to his will;
- 12 And with his net me compast round,
where vaine delights doo dwell,
Where lust vncleane and wickednesse
to bide dooth me compell.
- 13 He hath me set in darkenesse such,
as men that no life haue,
Or as those people being dead
are couered in the graue.
- 14 Now, Lord, My spirit so vexed is,
my hart is green'd also,

Verse. 2.

Et non in-
tres in iu-
dicium cum
seruo tuo :
quia non
iustifica-
bitur in
conspectu
tuo omnis
uiuent.

Verse. 3.

Quia per-
secutus est
inimicus
animam
meam. hu-
miliatus
in terra
vitam me-
am : collo-
catus me
in obscuris
sicut mor-
tuum seculi.

Verse. 4.

Et anxius
est super.

My

Seuen Sobi of a.

me spiritus
meus in
me, turba-
tu est cor
meum.

Verse 5.

Memor
sum die-
rum anti-
quorum,
meditati
sum in
omnibus
operibus
tuis, in
factis ma-
num tu-
arum me-
disabor.

Verse 6.

Expandi
manum me-
am ad te,
anima
mea sicut
terra sine
aqua.

My conscience likewise witnesse beares
of anguish mine and wo.

15 My wisdom, Lord, confused is
by reason of my sin,

Repentance great my heart dooth rent,
to thinke what I haue bin.

16 I call to mind the daies of old,
and works that thou hast wroughts,
The marvellous deeds that thou hast done,
I muse on in my thought.

17 As in the time of Moses law,
where mercie was not showne,
And he that did the same transgresse,
by death was ouerthrowne:

18 Yet in this hard and seuer time,
thy mercie forth was sent,
By prophets thine, with promise made,
to all that did repent.

19 If thou in time of crueltie
couldst then such mercie showe,
Much more o Lord, in time of grace
on me thy mercie throwe.

20 I haue spred forth my hands to thee,
my soule for helpe dooth crie,
As dooth the earth that moisture want,
where water none dooth lie?

21 That is, my life I changed haue,
from vaine delights that bee,
And haue my soule spred forth at large,
that thou hir filth mightst see.

22 For

Sorrowfull Soule.

- 11 For as the earth that moisture wants,
must barren be by kind:
So if my soule be void of grace,
no good is there to find.
- 12 But yet through moisture of that grace
from thee that dooth proceed,
Vouchsafe I maie thy mercie haue,
and that, ô Lord, with speed.
- 13 Heare me, ô Lord, and that right soone,
for why my spirit is weake
And feeble made; much like a man
that wanteth power to speake.
- 14 The feare is such that I possesse,
I readie am to fall,
The strength whereby my bodie liues
is gone awaie withall.
- 15 This feare of endlesse punishment,
which I deserued haue,
Had well nigh brought me in despaire,
yer I possesse the graue.

The second part.

Good Lord turne not thy face awaie,
least I be like to those

That doo descend into the pit,
where nought but horror growes.

- 1 Thou wilt not Lord the death of him
that hath offended thee;
But rather that he should returne,
and saued so to bee.

Verse. 7.
*Velociter
exaudi me
domine, de-
fecat spiri-
tus meus.*

*Non avertas
faciem
tuam a me,
ne similis e-
ro descen-
dentibus in
lacum.*

3 Thou

Seven Sobs of a

- 3 Thou art the true and onelie God,
the sauiour of mankind;
Without thee there is nothing else
that we shall mercie find.
- 4 Then turne to me thy countenance
of amiable grace,
And let thy mercie shadow me,
while life I haue and space,
- 5 And laie not to my charge, good Lord,
the sinnes that I haue done,
But them forget, and me forgiue,
for Christes sake thy sonne.
- 6 And cause thy mercie to be heard,
of me before the prime:
For I in the haue put my trust,
alone from time to time.
- 7 Most blessed Lord, grant that I maie
thy mercie sweet obtaine,
And that right soone thou me release
from my deserued paine.
- 8 With great repentance doe I call,
my hope assureth mee,
Thou wilt forgiue me all my sinnes,
because I trust in thee.
- 9 I know that thou art nigh to all
that call vpon thy name,
And wilt direct their steps aright,
that craue of thee the same.
- 10 Wherefore good Lord shew me the waie
I ought for so walke in,

Verse. 8.
Audiam
fac mihi
manere mi-
sericordi-
am tuam,
quia in te
speraui.

Nota fac
mihi viam
in quo am-

For

81
Sorrowfull Soule.

For I my soule haue lifted vp,
to thee with all my sin,
11 Lord manie times in deed thou hast
directed me the waie,
And I haue purposed in my selfe,
no more to go astray:
12 Yea, when I haue repentant bin,
and vowed in my hart
Thy law for to obserue and keepe,
and neuer to depart;
13 The diuell my dailie enimie
contriu'd the matter so,
That his deceit, yer I was ware,
gaue me the ouerthro:
4 And Lord without assistance thine,
he vanquish will yer long
All the kingdoms vpon the earth,
he is become so strong.
15 Deliuere me from all my foes,
for vnto thee I flie,
And giue me strength, my God to doo
thy will effectually.
16 For of my selfe no power I haue
to doo the good I should,
Ne for to wish or thinke the good
that verie faue I would.
17 Thy mercie onelie, Lord, it is
by which I must preuaile,
For man without thy helpe and aid,
of purpose needs must faile.

18 Thou

*bulz, quia
ad te leua-
ui animam
meam.*

Verse. 9.
*Eripe me
de inimicis
meis, domi-
ne ad te
confugi.*
Verse. 10.
*Docere vo-
luntatem
tuam, quia
Deum meum
es tu.*

Seuen Sobs of a

18 Thou hast with reason and with will
indued me I know;

But will (of force) without thy grace,
must reason ouerthrow.

19 Wherefore, Lord, let thy holie spirit,
conduct me in the waie,

Vnto the land of righteousness,
I thee beseech and praie:

20 Where thine elect and cholen sort
thy brightnesse shall behold,

With such heauenlie felicitie
as cannot here be told;

21 Not that I haue deserued, Lord,
for to possesse the same,

But for thine endlesse mercies sake,
and for thine holie name.

22 Thou wilt not, Lord, the death of him
that dailie dooth offend,

But that he rather doo conuert,
and so his life amend.

23 This is thy will, this is thy mind,
though I a sinner bee;

If by repentance I doo turne,
then wilt thou turne to mee.

24 And then shall I receiued be,
and be reuiu'd againe,

And through thy equitie be freed,
of eueralasting paine.

25 For whereas I by sin am dead
spirituallie to saie,

Sorrowfull Soule.

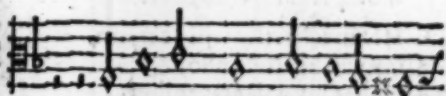
- I shall bethinke me of the same,
and for thy mercie praie.
- 26 My bodie now by nature weake,
shall then in strength arise,
And shall in glorie shine more bright,
than dooth the sun in skies.
- 27 Where now the same, o Lord, is giuen
to lust and lewd delight,
Shall then arise all spirituall,
and yeeld to reasons might.
- 28 No grosenes then, but that it maie
peare through the thickest stone;
And as for things corruptible,
it shall haue mind of none.
- 29 Immortall it shall euer be,
impassible withall,
Betweene the bodie and the soule
shall then no strife befall.
- 30 Thus Lord, *Thou shalt bring forth my soule*
from troubles all that bee,
And shalt mine enemies destroye,
through mercie shewd to mee.
- 31 *Thou shalt them vnterlie confound,*
that doe my soule molest,
For I by grace thy seruant am,
and in thy mercie rest.
- 32 Good Christ which gau'st thy life for
and suffredst on the tree: (me
Preserue my bodie and my soule,
and mercie haue on mee, Amen.

FINIS.

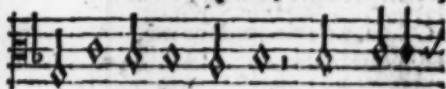
Es duces de
tribulation
animam
meam.
Verse 12.
Es in mis
ricordia tua
disperdes in
micos meos
Es perdes
omnes qui
tribulant
animam me
am, quonia
ego seruus
tuus sum.

Certeine short and pithie
 praiers vnto Iesus Christ
 our Sauour.

The daie shall come (saith Christ)
 and that shall many see,
 Who calls vpon my name,
 shall surelie saved bee.



O I E S V meeke, ô I E S V sweet,



ô I E S V sauiour mine, most grati-



ous I E S V to my call, thy gracious eares



incline.

I know, good I E S V s, yer I speake,
 thou knowest what I would haue:
 letu, thy grace I know it is,
 that bids me mercie craue.

E. i.

○

A Handfull

O Iesu deare, whose pretious blood
 was shed on crosse of tree,
 Sweet Iesu for thy passion sake,
 haue mercie now on mee: *Amen.*

2 O Iesu sweet, grant that thy grace
 alwaies so worke with mee,
 I may desire the thing to doo,
 most pleasing vnto thee.

O Iesu meeke, thy will be mine,
 my will be thine also,
 And that my will may follow thine,
 in pleasure paine and wo.

O Iesu, what is good for me,
 is aie best knowne to thee;
 Therefore according to thy will,
 haue metcie now on mee: *Amen.*

3 O Iesu deare, doo thou with me,
 euen as thy will shall please,
 Sweet Iesu, put me where thou wilt,
 to suffer paine or ease.

Iesu, behold, I am but thine,
 where I be good or ill;
 Yet by thy grace I redie am,

thy pleasure to fulfill.
 Iesu, I am thy workmanship,
 most blessed maist thou bee;

Sweet

3
of Honisuckles.

Sweet Iesu for thy mercie sake,
haue mercie now on mee, *Amen.*

O Iesu meeke, grant that I may
repose my trust in thee;
For thou sweet Iesu art the peace,
and true tranquillitie.

Thou Iesu art the very peace,
and quietnes of mind,
The onlie rest vnto the soule,
that shall thy fauour find.

Wherefore sweet Iesu doo vouchsafe,
my soule this peace may see,
And for thy painfull passion sake,
haue mercie now on mee, *Amen.*

O Iesu, if thou doo withdraw
thy comfort for a time,
Let not despaire take hold on me,
for any sinfull crime.

But giue me patience to abide
thy pleasure and thy will,
For sure thy iudgements all are right,
thought I be wicked still.

But yet a promise hast thou made,
to all that trust in thee,
According to which promise Lord,
haue mercie now on mee, *Amen.*

A Handfull

6 **O** Iesu deere, giue me that grace,
 I gladly suffer maie,
 What euer so thy pleasure be
 vpon me for to laie.

O Iesu meeke, what thanks ought I
 to giue vnto thy Name,
 Which for my sinnes to set me free,
 hast suffred death and shame?

O Iesu sweet, my wickednesse
 I doo confes to thee;
 Wherefore as thou hast promised
 haue mercie now on me: *Amen.*

7 **O** Iesu sweet, a little thing
 sometime dooth vex me sore,
 And makes me slow to giue thee thanks,
 ah, wo is me therefore.

Iesu, againe sometime I thinke,
 still strongly for to stand,
 But when a little trouble coms,
 I straight fall ynder hand.

Thus Iesu see, a small thing makes
 temptation great to be,
 My weaknes Iesu doo behold,
 and mercie haue on me, *Amen.*

8 **O** Iesu Christ in all things now,
 assist me with thy grace,
 And make me strong wth heuently strength
 while life I haue and space.

Iesu

3
of Housfuckles.

Iesu let not mine enimie
the feend ne yet the flesh
Preuaile, though still they me assaile
from day to day afresh.

But Iesu strengthen thou my spirit,
it may the victor be,
And for thy tender mercies sake,
haue mercie now on me, *Amen.*

O Iesu, who shall giue me wings
of perfect peace and loue,
That I therewith from hence may flie,
and rest with thee aboue.

O Iesu, when shall I ascend,
and feele how sweet thou art,
And leaue the earth and loue thee best,
with all my soule and hart?

Sweet Iesu when thy pleasure is,
the time is knowne to thee:
Both now and then, o Iesu deare,
haue mercie Lord on me, *Amen.*

O Iesu, king of glorie great,
the comfort of vs all:
We wander here in wildernesse,
and euery daie doo fall.

Sweet Iesu, come and visit me,
my heauie soule make glad,
Which now through sin in prison lies,
all heauie, sicke, and sad.

A Handfull

Good Iesu with thy presence set
 my soule at libertie,
 And for thy bitter passion sake,
 haue mercie now on me, *Amen.*

11 **O** Iesu oft it greeueth me,
 and troubleth sore my mind,
 That I so weake and fraile am found,
 to wander with the blind.

O Iesu deere, thou lasting light,
 whose brightnesse dooth excell,
 The cleernes of thy beams send downe,
 within my heart to dwell.

O Iesu quicken thou my soule,
 that it may cleaue to thee,
 And for thy painfull passion sake,
 haue mercie now on mee, *Amen.*

12 **O** Iesu, grant I may resigne
 my selfe vnto thy will,
 And that I may my selfe forsake,
 and cleaue vnto thee still.

O Iesu grant that I may haue
 of ioie and inward peace,
 And of the pains I haue deseru'd,
 good Iesu me release.

Sweet Iesu giue me inward ioie,
 my soule to feed on thee,

And

of Honisuckles.

And for thy tender mercies sake,
haue mercie now on mee : *Amen.*

O Iesu sweet, I know I am
but vanitie and sin,
Vnconstant as the wind that blowes,
and euer so haue bin.

13

Whereof then Iesu may I brag?
or what haue I to saie?
Shall I of men seeke to be praisd?
or yet extold for aie?

No Iesu sweet, the true praise is,
for to be praisd of thee,
Wherefore good Iesu weigh my case,
and mercie haue on mee : *Amen.*

O Iesu, thou my glorie art,
in thee will I reioise,
And not, good Iesu, in my selfe,
nor yet in that mans voice

14

That worldlie honor may me giue,
to set me vp on hie,
To rule among the sonnes of men,
and sit in dignitie.

These are but shadowes to compare
to glorie that's with thee,
Sweet Iesu for thy glories sake,
haue mercie now on mee : *Amen.*

E 4.

O

A Handfull

15 **O** Iesu, here in earth we liue,
 and soone deceiued are,
 With vaine delights y world dooth'yeeld
 wherein we run too farre.

But yet, sweet Iesu, if I could
 behold my selfe right well,
 I should good Iesu plainlie see,
 and therein truelie tell

The troubles that are false on me,
 were for offending thee,
 For which offense I pardon craue,
 haue mercie Lord on mee: *Amen.*

16 **O** Iesu Christ, vnder whose power
 is both the sea and land,
 Arise and helpe me to defend,
 by power of thy strong hand
 From such as lurke and lie in wait,
 and seeke to doo me wrong,
 Sweet Iesu, see how weak I am,
 and how that they be strong.
 Iesu make hast and come with speed,
 my trust is al in thee;
 And therefore Iesu helpe me now,
 and mercie haue on mee: *Amen.*

17 **O** Iesu, comfort mine exile,
 allwage my dole and greefe,
 With

9
of Honisuckles.

With thee to be is my desire,
mine onelie cheefe releefe.

Iesu, the pleasures of this world,
they may not long indure,
And he that puts his trust therein,
shall find them all vnſure.

Sweet Iesu grant that I may haue
mine onelie ioy in thee,
And for thy bloodie passions sake,
haue mercie now on mee: *Amen.*

O Iesu Christ that haſt me made, 18
and with thy bloud me bought,
Suffer me not to be condemnd,
whom thou haſt made of nought.

O Iesu mild, in time of need
thy mercie doo beſtow,
And in thy iuſtice iudge me not,
nor doo thy rigor ſhow.

O Iesu in extremitie,
I doo appeale to thee;
Wherefore ſith that I truſt in thee,
haue mercie now on mee: *Amen.*

O Iesu ſweet, for heauenlie things 19
I often ſeeke to find,
But then affections of the world,
doo backward plucke my mind.

E.5.

Againſt

A Handfull

Againe, I seeke for to subdue,
 th'affections that doo rise,
 But to my spirit they will not be
 subiect in any wise.

Thus Iesu meeke, thou see'st I strine,
 and all to be with thee,
 Wherefore good Iesu make me strong,
 and mercie haue on mee: *Amen.*

10

O Iesu, manie times I praie,
 and call vpon thy name;
 When that my hart is far awaie,
 alas I more to blame.

And that good Iesu coms to mind,
 that custome often brought,
 Whereby the praiers that I make,
 be vaine and turne to nought.

Sweet Iesu pardon and forgiue,
 when so I praie to thee,
 And for thy endlesse mercies sake,
 haue mercie Lord on mee: *Amen.*

21

O Iesu, be not long awaie,
 nor in thy wrath depart,
 But mortifie that flesh desires,
 and lighten thou my hart.

Send soorth the burning flames of loue,
 cleane to consume for aie

The

The cloudie fanſies of my mind,
which trouble me alwaie.

Good Ieſu gather all the powers
of my poore ſoule to thee,
And make me to reſule the world,
and mercie haue on mee.

O Ieſu mild, thine eare bow downe, 22
and ponder my deſire,
Deale not with me, as I deſerue,
to puniſh in thine ire.

But me defend, O Ieſu meeke,
through mercie great of thine,
From dangers ſuch as may befall,
this ſinfull ſoule of mine.

O Ieſu, hide not now thy face,
from him that calls on thee,
But Ieſu of thy bitter death,
haue mercie now on mee, *Amen.*

O Ieſu ſweet with mercie now, 23
reforme that is amis,
And with the ſtrength of thy great grace
ſend light where darkneſſe is.

Good Ieſu from my ſecret faults,
doe make me cleane and bright,
And from preſumptuous ſins, O Lord,
defend me through thy might.

Good

A Handfull

Good Iesu cast my youthfull sinne,
 behind thy backe to be,
 And for thy tender mercies sake,
 haue mercie now on me, *Amen.*

24 **O** Iesu, shut not vp my soule
 with those that run astray,
 But let the shadow of thy wings,
 my soule protect alway.

Good Iesu turne thee vnto me,
 and clense me from my sinne:
 Sweet Iesu Christ doe not behold
 how wicked I have bin,

But thinke vpon thy mercies great,
 though I vnwoorthie be;
 And for thy painful passion sake,
 haue mercie now on me, *Amen.*

25 **O** Iesu sweet, giue me an hart,
 that is contrite and pure,
 A bodie chaste that humble is,
 and constant to indure.

A mind that is with heavenly ioies
 repleat through thy great grace,
 A soule likewise to magnifie
 thy praise in euery place.

O Iesu, for thy mercie sake,
 let these proceed from thee,
 And then no doubt I shall be sure,
 thou mercie hast on me: *Amen.*

Certeine blessings pro-
mised by God vnto al those
that do loue and feare
him. Deut. 18.

WHo hearkens to the voice of God
and dooth his law fulfill,
Shall blessed be in towne and field,
with mercie and good will.

His frute shall likewise blessed be,
that from his loins shall spring:
His corne and cattell shall increase,
with plentie of all thing.

His oxen and his flocks of sheepe,
shall blessed be with store:
His going out and comming in,
shall blest be euermore.

His enemies that shall arise,
shall fall before his face,
And flee for feare, as dooth the beast
the hunter hath in chase.

His houses that be made for store,
with great increase shall gro,
And euerie thing he takes in hand,
shall blessed be also.

Vouchsafe good God to giue me grace
so to direct my mind :

As

As by the same in time of need,
I may thy blessing find, *Amen.*

*A meditation when ye
go to bed.*

O Lord my God I wandred haue,
as one that runs astraie,
And haue in thought, in word, in deed,
in idlenesse and plaie

Offended sore thy maiestie,
in heaping sin to sin,
And yet thy mercie hath me spard,
so gracious hast thou bin.

O Lord my faults I now confesse,
and sorie am therefore,
But not so much as faine I would,
ô Lord, what wilt thou more?

It is thy grace must bring that spirit,
for which I humblie praie,
And that this night thou me defend,
as thou hast doone this daie.

And grant when these mine eies & toong
shall faile through natures might,
That then the powers of my soule,
may praise thee daie and night, *Amen.*

*A meditation at your
vprising.*

O Lord this night who hast me kept
from dangers all that bee,
And hast me giuen of rest and sleepe,
so much as pleaseth thee.

Where other of my brethren poore,
of better life than I,
Doo wander vp and downe the streets,
and harbourlesse doo lie.

And some with sicknesse are opprest,
some impotent and lame, (thine
Thus dost thou deale with creatures
to glorie of thy name.

O Lord in sort as I deserue,
thou hast not dealt with me;
But hast me giuen wherewith to liue,
in better case to be.

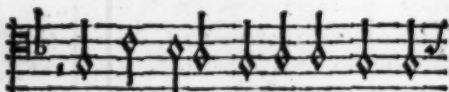
Most mightie God, this daie likewise,
protect me from all blame,
And giue me grace I thankfull be,
with praises for the same: *Amen.*



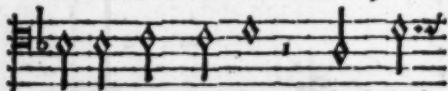
Atba-

*Athanasius his Creed, com-
monlie called, Quicunq; vult.*

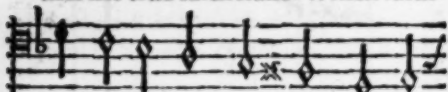
*By faith we please the Lord,
by faith we are set free,
By faith we worke the will of God,
faith will not idle bee.*



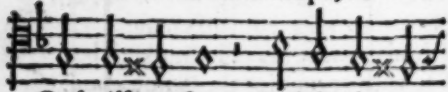
What man is he will saued be, must



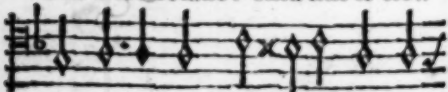
first the true faith haue: Which faith



vnlesse he hold and keepe, his soule



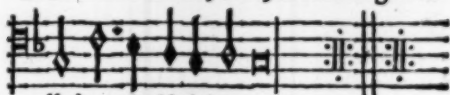
God will not saue. And this is now



the perfect faith, to worship God in
three:

of Honisuckles.

thee: The Father, Son, & Holie ghost



all three in Vnitie.

The persons neither to confound,
nor substance to diuide,
For he that shal so think of them,
from perfect faith is wide.

For of the Father, of the Sonne,
and of the Holie-ghost,
Be persons three in seuerall,
and al in might be most.

The Father, Sonne, and Holie-ghost,
in Godhead equall bee,
In glorie like, and so in might,
and so in Maiestee.

Such as the heauenlie father is,
such is the Sonne also,
Such is likewise the Holie-ghost,
all three one God, no mo.

The Father was vncreated.
so was the sonne likewise,
The Holie-ghost vncreated,
still one for to deuise.

The

A Handfull

The Father without number is,
 none may him comprehend,
 The sonne likewise, and Holie-ghost,
 all three one without end.

The Father, sonne, and Holie-ghost,
 eternall doo indure,
 And yet not three eternals be,
 but one eternal sure.

Not three that number doo exceed,
 nor three vnmade certaine,
 But three in one and one in three,
 for euer doo remaine.

The father, sonne, and Holie-ghost,
 omnipotent be all:
 And yet not three omnipotents,
 but one belecue we shall.

The father God, the sonne is God,
 the Holie ghost also:
 And yet three Gods we shall not saie,
 of Gods but one, no mo.

The father Lord, the Sonne is Lord,
 and Holie-ghost is Lord,
 Yet not three Lords, but one in three,
 and three in one accord.

For like as we compelled be,
 by Christian veritie,
 Ech person of them to confesse,
 both God and Lord to bee.

So

So are we by the same forbid,
in any wise to saie,
Three Gods to be, or yet three Lords,
but three in one alwaie.

The Father is not created,
begot nor made of none,
The sonne ne made nor created,
begot of him alone.

The Holie-ghost is from them both,
ne made, create, nor got,
But from the Father and the sonne,
proceeding had we wor.

So then there is of Fathers one,
not Fathers three, we see;
One sonne, not three, and so likewise,
one Holie-ghost to bee.

And in this holie Trinitie,
is none more great than other,
But the whole three persons be
coequall all together.

So that in all as foresaid is,
the Vnitie in three,
And Trinitie in vnitie,
ought worshipped to bee.

Yet furthermore it needfull is,
vnto saluation,
That we beleue of Iesus Christ
the incarnation.

A Handfull

The right faith is, that we beleeue,
and with one mouth foresho,
That Iesus Christ the sonne of God
is God and man also.

God of his father substance is,
begot yer world was wrought,
And man by flesh and blood he tooke
of hir who forth him brought.

Both perfect God and perfect Man,
is he without diuiding,
And of a reasonable soule,
and humane flesh abiding.

He to the Father equall is,
touching his Deitie,
But he is lesse than Father is,
by his humanitie.

Who though he be both God and man,
yet one is he, not twaine,
That is to saie one Iesus Christ,
for euer to remaine.

One, not by turning Godhead his,
into the flesh we see,
But taking manhood into God,
by power of Deitie.

One, yet not by confusion,
of this his substance sure,
But by vnitic of person,
which euer shall indure.

For

of Honorsuckles.

For as the reasonable soule,
 and flesh one man dooth make,
 So God and man is but one Christ,
 which suffred for our sake.

And then descended into hell,
 the third day rose againe,
 From death to life this hath he doone,
 mankind to rid from paine.

And after this ascended he,
 vnto the heauens on hie,
 And on his fathers right hand sits,
 one God eternallie.

From thense he shall come down againe,
 a rightfull iudge to be,
 To iudge the liuing and the dead,
 as he their works shall see.

At whose descending, all shall rise
 in twinkling of an eie,
 And with his flesh shall him behold,
 in throne of Maiestie.

Then they that haue doone righteouslye,
 shall heauen haue for their hire,
 And they that haue doone wickedlie,
 haue euerlasting fire.

This is the true and perfect faith,
 all christians ought to haue;
 Which faith vnles we doo belecue,
 our soules God will not saue.

Praise

A Handfull

Praise we these persons three in one,
 and likewise one in three;
 As from the first hath bin, now is,
 and euermore shall bee, *Amen.*

*A meditation to be said of women
 with child.*

*In time of trouble call on mee,
 And I will then deliuer thee.*

THe time drawes nie,
 of bitter painfull throwes,
 How long I shall
 the same indure, God knows,
O Lord my God
 I humblie aske of thee,
 Make hast sweet Christ,
 and safe deliuer mee.
 Although my sinne
 deserued haue right well,
 Such paine as this,
 yea more than toong can tell
 Yet ah; my God
 turne not away thy face,
 Nor me forsake,
 in this so sharpe a case.
 This wombe, and frute
 that springeth in the same,
 Hast thou create,
 to glorie of thy name.

Opprest with paine,
 O Lord when I shall be,
 Make lesse the same,
 so much as pleaseth thee,
 And grant good God,
 thy creature may proceed,
 Safelie on liue,
 with mercie at my need.
 In Christes name,
 I will my trauell sho;
 Now Holie-ghost,
 come comfort me in wo.
 Come father decree,
 and let thy power descend,
 O Iesu Christ,
 thy mercies great extend.
 Ah God; behold
 my dolor and my smart,
 Sweet Holie-ghost,
 my comforter thou art;
 Take part with me,
 and heare my wofull crie;
Exaudi me,
miserere mei: Amen.



**A meditation to be deli-
uered from sinne.**

O Lord my God,
 I humbly beseech thee,
 And Iesus Christ,
 thine equall in Deitie,
 With Holie-ghost,
 of like power in maiestie,
 And three in one,
 and likewise one in three,
 Which is to saie,
 one blessed Trinitie:
 Grant that the power
 of thy diuinitie,
 Maie in this life
 alwaie deliuer me,
 From fornication
 and adulterie,
 From wicked sort
 of vncleane companie,
 From sudden death,
 and cursed blasphemie,
 From vaine glorie
 and hypocrisie,
 From malice, hatred,
 and crueltie,
 From the detestable
 and great enormitie
 Of sedition and
 priuie conspiracie:

From

2
of Honisuckles.

From all false doctrine
and heresie:
From pride in hart
and vanitie:
From pestilence, famine,
and bloudthirstie:
From iust desert
of slander and infamie:
From filthie sinne,
and vile iniquitie.
And when as I
vpon thy name shall crie;
Heare my request,
and grant me thy mercie: *Amen.*

*A praier for the Queenes most
excellent Maiestie.*

O King of heauen, of earth, of sea,
and all things else beside,
Vnder whose power, and in whose hands
the harts of kings abide;
Vouchsafe to guide our gracious Queene
Elizabeth aright,
That she in peace with health may reign
and gouerne through thy might;
And when thy godlie will shall bee
to end hir liuing daies,
Hir soule may then with angels thine,
sound forth thy endles praise: *Amen.*

*A thanksgiuing before
meate.*

FOr food such as we find,
let vs giue thanks therefore,
And not forget the poore to feed,
with some part of our store.
Let all our talke be such,
whereby no grudge may gro,
Our selues well caid, & God best pleasid,
Christ grant it may be so.
God long preserue in peace and health,
Our gracious queene *Elizabeth: Amen.*

*A thanksgiuing after
meate.*

THou God be praised for thee food,
we haue receiu'd from thee;
And giue vs grace a life to lead,
more thankful for to bee:
Lord long preserue in peace and health,
Our gracious Queene *Elizabeth: Amen.*

FINIS.

The poore Wi-
dowes Mite:

Gathered by *William*
Hunnis, one of the Gentle-
men of hir Highnesse
Chapell, and Ma-
ster to the Children
of the same.



*Who knocks with hope, and craves in faith,
shall haue their iust request ;
By lone who seekes, the way shall find
so port of quies rest.*

Newlie printed by
Henrie Denham
1589.



To the Queenes Maiesties
Highnesse.

- E**xcept your Highnes well allow
this gift of humble mind,
Lacke shall my hope the glad some frute,
it sought thereby to find,
If gift with giuers loiall hart
your Maiestie will trie,
Zeale more than gift shall triumph then
before your princelie cie.
AA Persian prince, in gracious part,
tooke water of the well,
Because he saw the giuers zeale,
the giuers gift excell:
Euen to my zeale, renowmed Queene,
equivalent is with his,
Tb. Though I offense commit to giue
so slender gift as this.
Remembring yet your Princelie wooon,
of clemencie withall;
Example such hath boldned me,
vpon my knee to fall.
Great gifts of gold, and gems of price,
poore *Humis* would present,
If he them had; in stead whereof
hee praies this may content.
New yeere, and manie God you send,
in health with peace to raine,
And after when your spirit departs,
with Christ it may remaine.

*Your Highnes loiall subiect and
most humble obedient seruant,*

W. H.

The Author.

W **W** Ho seekes with workes alone to win
the life that shall remaine,

I Is farre deceiv'd, for ifs be so,
then Christ hath dide in vaine.

L **L** Let our good workes our faith declare,
by faith we are made free,

I Is come from God, that goodnes is,
no good at all in mee.

A As man himselfe unable is,
in thought to please the Lord,

M Much lesse to worke or doo the deed,
that might his health accord.

H Here I professe one God to serue,
from secret search of harts,

V Vnto his sacred word to cleave,
and neuer to depart.

N No time my Prince or Magistrate,
by will for to offend,

N Ne wish I worse vnto my fo,
than to my verie friend.

I In Christ by faith, by no means else,
my righteousness dooth flo:

S Such was his loue, such is my faith,
and euer shall be so.

The

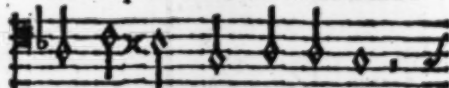
The Poore Widowes

Mite.

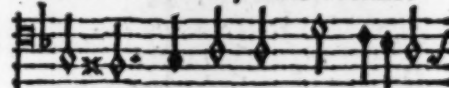
The first Meditation.



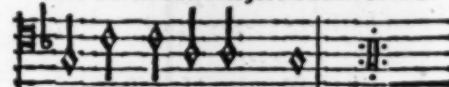
Ah helples wretch ! what shall I



doe ? or which way shall I runne ?



The earth bewraies, & heuven records



the sins that I haue donne.

The gates of hell wide open stand,

for to receiue me in,

And fearfull seends al readie be,

to torment me for sin.

Alas, where shall I succour find ?

the earth dooth me denie,

And to the sacred heauens aboue,

I dare not lift mine eie.

If heauen and earth shall witnesse be,

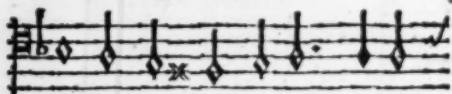
against my soule for sin,

F.4.

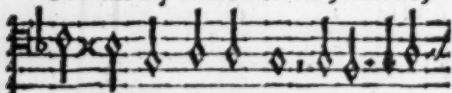
Vn.

32
The Poore

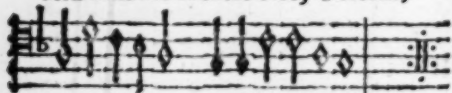
Vntimelie birth (alas) for me
much better then had bin.
And now despaire approcheth fast,
with bloudie murdering knife,
And willeth me to end my greifs,
by shortening of my life.
Shall I despaire; Thou God forbid,
for mercie more is thine,
Than if the sinnes of all the world
were linked now with mine.
Despise not then most louing Lord,
the image of thy face, (bought
Which thou hast wrought and dearelie
with goodnesse of thy grace.
And sith the bloudie price is paid,
and bitter paines all past;
Receiue my plaints, accept my spirit,
and mercie grant at last:



So shall my soule reioise, reioise,



and still for mercie crie, *Peccau,*



Pecca—ui, Miserere mei.

The

The 2. Meditation.

THOU God that rust & rainst in light
that flesh can not attaine,
Thou God that knowst the thoughts of
are altogether vaine; (men
Thou God whom neither tongue of man
nor angell can expresse:
Thou God it is that I doo seeke,
thou pitie my distresse.
Thy seat, o God, is euerie where,
thy power all powers transcend,
Thy wisdom cannot measured be,
for that it hath no end.
Thou art the power and wisdom too,
and sole felicitie,
But I lump of sinfull flesh,
nurse of iniquitie.
Thou art by nature mercifull,
and Mercie is thy name,
And I by nature miserable,
the thrall of sin and shame.
Then let thy nature, o good God,
now worke his force in mee,
And cleanse the nature of my sinne,
and heale my miseriee.
One depth, good Lord, another craues,
my depth of sinfull crime
Requires thy depth of mercie great,
for sauing health in mine.

Fig.

Sweet

34
The poore

Sweet Christ grant y thy depth of grace,
may swallow vp my sin,
That I thereby may whiter be,
than euer snow hath bin.

these
e lines
nerie
litation
owing.

So shall my soule reioise, reioise,
and still for mercie crie,
*Peccani, peccani,
miserere mei.*

The 3. Meditation.

BEfore thy face and in thy sight,
haue I, deuoid of shame,
O Lord transgressed willingly,
I doo confesse the same.
Yet was I loth that men should know,
or vnderstand my fall,
Thus feard I man, much more than thee
thou righteous iudge of all.
So blind was I and ignorant,
yea rather wilfull blind,
That suckt the combe, and knew the bee
had left the sting behind.
My finnes, o God, to thee are knowne,
there is no secret place,
Where I may hide my selfe or them,
from presence of thy face.
Where shall I then my selfe bestow?
or who shall me defend?
None is so louing as my God;
thy mercies haue no end.

In

Widowes Mite.

In deed I grant, and doo confesse
 my sins so heinous bee,
 As mercie none at all deserues:
 but yet thy propertie
 Is alwaies to be mercifull,
 to sinners in distresse;
 Whereby thou wilt declare and shew
 thy great almightinesse.
 Haue mercie Lord on me therefore,
 for thy great mercie sake;
 Which camst not righteous men to call,
 but sinners part to take:

¶ So shall my soule reioise, reioise,
 and still for mercie crie,

*Peccanti, peccanti,
 miserere mei.*

The 4. Meditation.

MOst gracious God, doo not behold
 the number of my sin,
 Neyet consider with thy selfe
 how wicked I haue bin;
 But rather thinke I am but dust,
 or as the withered haie,
 Which flourisheth to daie in feed,
 to morrow shorne awaie.
 My flesh rebels against the spirit,
 my spirit too weake is found,
 By sinne conceiu'd in mothers wombe,
 my soule still caught his wound.

My

36
The poore

My flesh is fraile, too weake and vaine,
to doo the thing I should,
And what I would not, that doo I,
contrarie that I would.

Thou seest, O Lord, how weake I am,
not able for to stand

Without the succour, helpe and aid
of thy most mightie hand.

And what is he that will not staie
the man that's like to fall?

Or will refuse the sicke to helpe,
for helpe when he dooth call?

If thou wilt laie vnto my charge,
the burden of my sin.

O Lord, the conquest is but small,
that thou thereby shalt win.

For why, thy glorie and thy praise,
in mercie dooth consist,

Vnto the which I yeeld my selfe,
to doo with what thou list.

¶ My soul: shall trust in thee, in thee:
and still for mercie crie,

*Peccavi, peccavi,
mise-re mei.*

The 5. Meditation.

IF I demand what mercie is,
thou God wilt answer me,
That mercie is th'abundance great
of thy diuine pitie.

Where-

Widowes Mite

Wherewith thou vewst th'afflicted sorrey
that on the earth doo lie :

And what is this compassion then,
but proofes of thy mercie ?

Our fathers old the same haue felt,
and now in rest doo raine,

And thou art still the selfe same God,
for euer to remaine.

Our fathers were conceiu'd in sinne,
and so are we likewise :

Wilt thou compassion shew on them,
and children theirs despise,

One faith in Christ we all professe,
one God in persons three,

As thou compassion hadst on them,
compassion haue on mee.

Ponder, O God, my harts desire,
most humblie doo I craue ;

And doo away all my misdeeds,
and so compassion haue.

And as of sinners manie a one,
whose number is vnknowne,

Thou didst vouchsafe to draw to thee,
and make them all thine owne :

So now vouchsafe most gentle God,
likewise to draw me in,

And make me righteous by thy grace,
forgiuing me my sin.

¶ So shall my soule reioise, reioise,
and still for mercie crie,

Peccanti

38
The Poore

*Peccati, peccati,
miserere mei.*

The 6. Meditation.

MOst mightie God, I doo confesse,
ten thousand times and more,
Thou hast me washed from my sinne,
and salued stil my sore:
But I through sinne am false againe,
and fowler now am made,
Than euer was the filthie swine,
with mire ouer lade.
How oftentimes shall we forgiue,
ech other that offend?
Seuentie times seuen, the scripture saith,
which signifies no end.
If man to man such fauor shew,
that wretched captiues bee,
How much more thou, ô gracious God,
to them that call on thee?
It is thy nature to forgiue,
my nature can but fall;
Though thou be iust in all thy works,
thy mercie passeth all.
What time a sinner dooth repent,
and turns to thee at last,
All sinnes foredoone thou wilt forget,
thy promise so hath past.
Behold, ô God, I turne to thee,
with sorrow for my sin,

And

39
Widowes Mite.

And doe repent euen from my hart,
that I so lewd haue bin.

Now wash me Lord yet once againe
with fountaine of thy graec,
That I among thy sacred saints,
with thee may haue a place.

¶ So shall my soule reioise, reioise,
and still for mercie crie,
*Peccavi, peccavi,
miserere mei,*

The 7. Meditation.

Like as the guiltie prisoner stands
before the iudge so tride,
With quaking breath, and shiuering limbe
his iudgement to abide:
Euen so, o God, before thy face
in fearefull state I stand,
And guiltie crie to thee my iudgo,
and now hold vp my hand.
Nothing haue I to plead for life;
no goodnesse is in me,
Of sinne, deceit, and wickednesse,
guiltie, good Lord, guiltie.
Thus by thy righteous doome, o God,
and sacred law diuine,
Condemnd am I to endlesse paine,
through iust deserts of mine.
Alas, what then is to be said?
or what is to be doone:

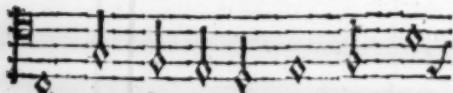
For

The Poore

For mercie yet will I appeale,
to Iesu Christ thy sonne.
For neuer yet hath it beene heard,
since first the world began,
That Iesu Christ did turne his face,
from any sinfull man
Which vnto him for mercie came,
with sad repentant mind:
O Lord shall I then be the first
that shall no mercie find?
Shall I be he thou wilt despise,
that humble comes to thee?
No no, sweet Christ, thy promise is
for to deliuer mee:
¶ Wherefore my soule be glad, be glad,
and crie incessantlie,
*Peccati, peccati,
miserere mei.*

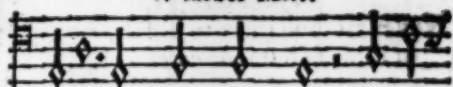
Verses vpon the Lords
Praier.

Our father which art in heauen.

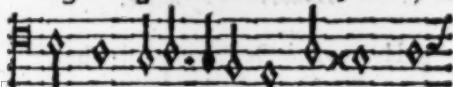


A thing thou art frō which all things
begin-

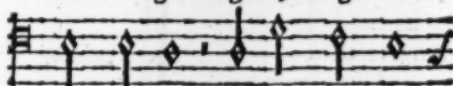
41
Widowes Mite.



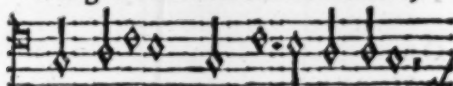
beginning tooke their name, And thou



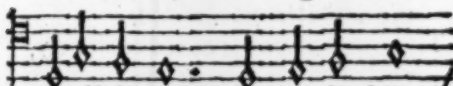
without beginning art, that gaue all



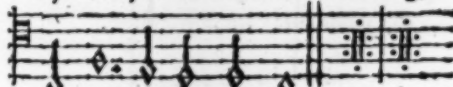
things the same. We call thee God,



some Iehouah, some Tetragrammaton:



By all thy names thou art the thing,



wee all depend vpon.

We be thy sonnes, thy children deare,
and heires of kingdome thine,

By which we doo presume and saie,

Our fath'r most diuine,

Which art in heauen, deuoid of shape
that reason can deuise,

No

The Poore

Neyet art thou there to be felt,
or seene of humane eies.

Hallowed be thy name.

THy name, & God, is woonderfull,
though we the same abuse,
And by thy name such things are doone,
as make the mind to muse.
The heauens aboue, the earth below,
and waters vnder them,
Thy name hath wrought miraculousslie,
all for the vse of men.
O maruellous God what is thy name?
or what shall I thee call;
Thou art in power omnipotent,
the mightiest power of all.
Then mightie power of powers that is,
vouchsafe the same in mee,
So worke thy will, that in my life
thy name may hallowed bee.

Thy kingdome come.

THy kingdome euerlasting is,
in truth and equitie,
In fauour, loue, and righteousnesse,
to all in miserie.
Bow downe the heauens, & mightry king,
whereby thy grace may fall,

That

That this thy kingdome might descend
into the harts of all.

So shall our sins be driuen away,
our flesh made tame also,

And we found righteous in thy sight,
a perfect life to sho.

ne, Vouchsafe to grant, o heauenly king,
this blessed worke may bee,

Thy kingdome still to dwell in vs,
and we to dwell in thee.

*Thy will be doone in earth, as it
is in heauen.*

Thy will is good, our will is nought,
thy will be therefore done,

Such was thy will, that Iesus Christ,
thy deare and onely sonne,
Should teach thy will to sinfull flesh,
our wicked lusts to kill;

And he thy will vpon the crosse,
the same did there fulfill.

O heauenly father let thy will
in earth fulfilled be,

Among vs men as with thy saints,
in heauenlie hierarchie.

ing. And grant thy will so worke in vs,
that we thy will confesse,

That In word, in life, in faith, in loue,
and perfect holnesse.

*Giue vs this daie our dailie
bread.*

THy word, thy truth, & Christ thy son
is bread that we should haue;
Vouchsafe our soules may feed thereon,
most humble we doo craue.
For man dooth not by bread alone
passe forth his vitall daies,
But by ech word thy mouth proceeds
vnto thy endlesse praise.
Fix in our harts thy sweet sonnes death,
and such impression make,
As we thereby may cheerefull be,
to suffer for his sake
Such crosse as pleaseth thee to lay
vpon our backs to beare;
With shield of faith to bide the brunt,
against all worldly feare.

*And forgive vs our trespasses, as we forgive
them that trespass against vs.*

WE know, forgiuenes is at hand,
when we for mercie call:
If we ech other doo forgive,
thou wilt forgive vs all.
Such promise hast thou made, o God,
from which thou wilt not swerue,

Widowes Mite

And yet it lies not in our power,
the same for to deserue.

So weake is man, so feeble too,
not able once to mind

The thought that's good, or doo the deed
that might thy mercie find.

This will thy grace must worke in vs,
our brethren to forgiue,

Which grant, ô God, that wee therewith,
in rest with thee may liue.

*And lead vs not into temp-
tation.*

ANd though temptations needfull be
thy seruants strength to trie,
And that our sinnes and wickednesse,
by faith awaie doo flie,

Yet Lord thy grace the same doth worke
whereby we stily stand

Against the world, the flesh, the diuell,
winning the vpper hand.

Thus of our selues (alas) too weake,
temptations aie too strong,

Thy grace it is must vs defend,
else are we throwne along.

Grant when by sin through want of grace
great fals we doo sustaine,

That then thy grace might visit vs
and reare vs vp againe.

End

*But deliuer vs from
euill.*

From ill that we by sin deserue,
most mightie God defend,
And rid vs free from filthie fall,
of miserable end.

With-hold thy seuerer punishment,
and let thine eie of grace,
Take view vpon th'afflicted sort,
and helpe our wretched case.
From raging seas of worldly waues,
wherein we be opprest,
Discharge and set our soules on shore,
in port of eternall rest.

So shall we then our praiers make,
with confidence life and sound,
And by thy grace O God able be,
our enemies to confound, Amen

The Christian faith.

One God in persons three,
and three in Godhead one,
I doe beleue my sauing health
both rest in him alone,
The first, the Father high,
Creator of vs all,

Widowes Mite.

The second is his onelie Sonne,
 the word whom scriptures call,
 The third the Holie-ghost,
 of both who dooeth remaine,
 In might power and Deitie,
 coequall with the twaine.
 The word of loue to vs,
 flesh void of sinne became,
 Of virgins wombe by power diuine,
 most pure he tooke the same.
 And then for sinners sake,
 his flesh was sacrific'd,
 By bitter, sharpe, and shamefull death,
 as cruell Tewes deuic'd,
 His flesh with whips was rent,
 his head becrown'd with thorne,
 His bodie naild on crosse of tree,
 his heart with speare was torne.
 Thus all his blood was shed,
 to death his life made thrall,
 To pacifie his fathers wrath,
 procc'd by Adams fall.
 He died and was buried,
 descended downe to hell,
 from death to life he rose againe,
 he loued vs so well.
 When fortie daies were come,
 to heauen ascended hee,
 in sight from men of Galile,
 in faith to vs that bee.

From

The Widowers Misse.

From whence I doe beleeeue,
 he shall againe descend,
 To iudge all flesh, and of the world
 to make a finall end.
 The dead from graue shall rise,
 the quicke shall changed bee,
 And euerie eie shall face to face
 behold his maiestie.
 By grace who hath doone well,
 with him in heauen shall raine :
 By sinne who hath doone wickedlie,
 in euerlasting paine.

FINIS.



COMFORTABLE
Dialogs betwene CHRIST
and a SINNER, tou-
ching the Soules
health.

A Conflict betweene the
spirit and the flesh, in the
soule of man.

*Humble sute of a sinner for
mercie in miserie.*

*A Lamentation touching the
follies and vanities of
our youth.*

A Psalm of reioicing for
*our spirituall re-
demption.*

*A Christian confession to the
blessed Trinitie.*

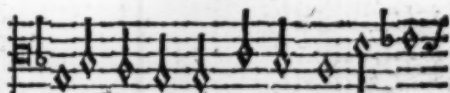
Praiers for the good estate
of the *Queenes High-
nesse, &c.*

Gathered by W. Humnis.

1589.

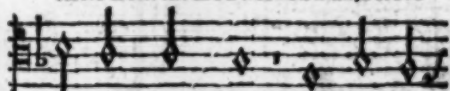


A Dialog between Christ and a Sinner,

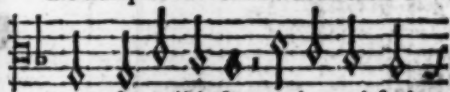


Arise from sin thou wicked man, before

CHRIST



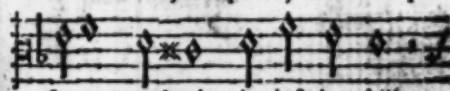
the trump dooth sound : Least thou a-



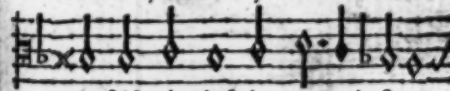
mong the guiltie sort, a damned soule



be found. My sheepe why doost thou per-



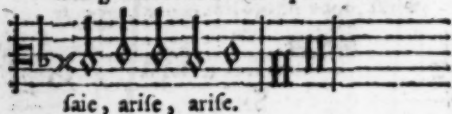
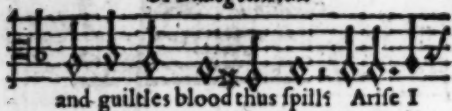
secute & my lambs why doost thou kill &



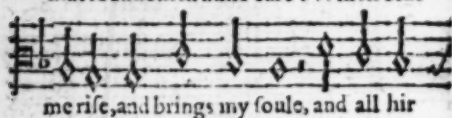
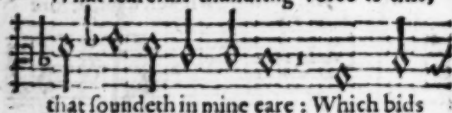
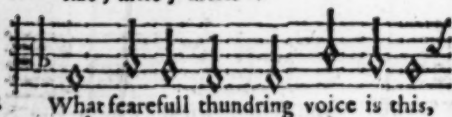
My selfe why doost thou cru- ci- fic,

G. 1.

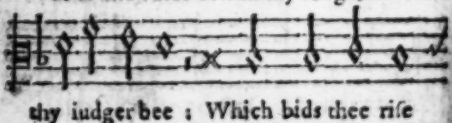
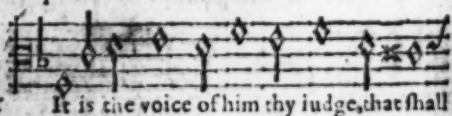
and

A Dialog between

INNER



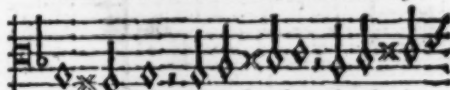
CHRIST



while

Christ and a Sinner.

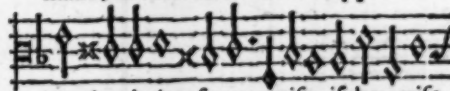
while sunne dooth shine, that thou thy



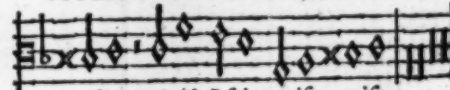
selfe maist see. For after sunne be set in



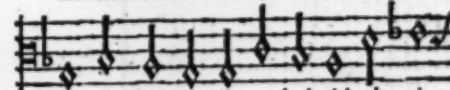
shade, and darksome clouds appeere:



Too late is then for to a-rise, if thou arise

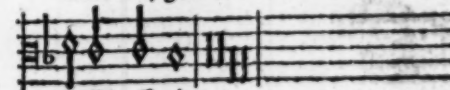


not heere. Arise I saie, arise, arise,

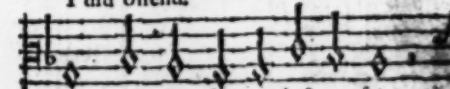


O Lord by grace I now behold, wherein

SINNE



I did offend.

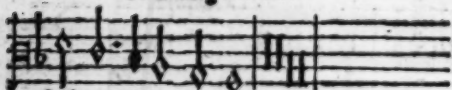


What made thee thus against my saints,

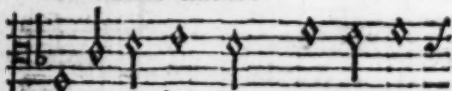
CHRIS

G.3.

such

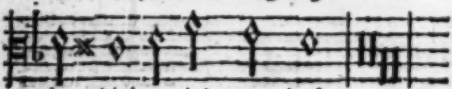
A Dialog between

such crueltie extends

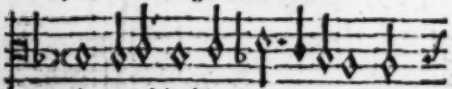


MNER

It was my fault through ignorance,

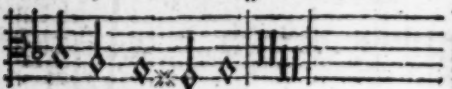


by which I might not chuse.



RIST

And yet I saie thine ignorance, shall

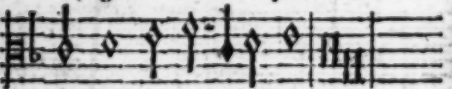


not thy faults excuse.

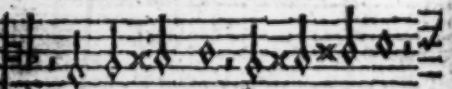


MNER

By grace I am re-pen-tant made



wilt thou not mercie haue



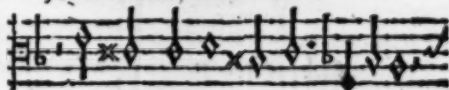
RIST

If thou by grace re-pen-tant bee,
yet

33
Christ and a Sinner.



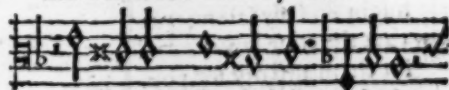
yet must thou mercie craue.



O Lord blot out my fil--thie deeds,



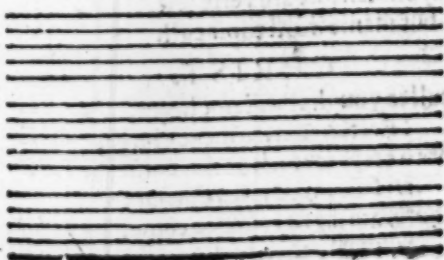
and clense mee from my sinne:



Arise and walke, thou art made cleane



as thou beleu'st therein.



Another dialog betweene

Another dialog betweene

Christ and a Sinner,

*to be sung as the
former.*

CHRIST.

A Wake from sleep, and watch awhile,
prepare your selfe to praie;
For I mine angell will send forth
to sound the iudgement daie,
That mine elect and chosen sort
might find my saing true:
How that the time I shorten will,
for them and not for you.

Awake I saie, awake, awake.

SINNER.

And yet, O Lord, the little whelps
would lick the crums that fall:
Thy chosen sort are verie few,
but manie doost thou call.

CHRIST.

I call to you that will not heare,
I stretch mine armes at large,
For to embrace such as doo come,
and all your sinnes discharge.
Wherefore if you refuse to come,
I will you then forsake;

And

And to my feast will strangers call,
 And them my children make:
 Awake therefore and rise from sleepe,
 awake, I saie, awake.

SINNER.

Not so, good Lord, thy mercie far
 about our sinnes abound.

CHRIST.

And yet I will a iusticer
 in iustice mine be found.

SINNER.

Thy promise is to pardon sinne,
 and therein art thou iust.

CHRIST.

Your sinnes repent, and praie therefore,
 in vaine is else your trust.

SINNER.

O Lord thy grace must this performe,
 or else it cannot be.

CHRIST.

My grace you haue, the same applie,
 and blessed shal you be.

SINNER.

Through this sweet grace, thy mercie
 we humbly doe require. (Lord

G. S.

CHRIST.

38
A conflict in

CHRIST.

By mercie mine I you forgiue,
and grant this your desire.

AMEN.



A Conflict betweene the
spirit and the flesh in the
soule of man.

SPIRIT.

My soule giue eare to me thy spirit,
of that I saie to thee;
Forsake the pleasures of the flesh,
and ioine thy selfe with mee:
Thy flesh is filthie, fraile, and fond,
and nought but sinne containes;
Whose due deserts through wickednesse
is euermlasting paines.

FLESH.

My soule not so great prooffe thou hast
of pleasures that I bring;

Of

the soule of man.

Of loue, of lust, of liking sweet,
and euery other thing:

Forsake me not but ioine with me,
which am thy flesh and bone.

For I the receptacle am
of all thy powers ech one.

SPIRIT.

If thou after thy flesh wilt go,
then surelie shalt thou die;

If thou wilt walke with me thy spirit,
we will him mortifie.

For thou betweene vs both art plapt,
and at thy libertie,

To whether part thou wilt incline,
to liue, or else to die.

SOVLE.

Alas, what great conflicts is this,
I fillie soule sustaine;

Betweene the pleasures of my flesh,
my spirit threatning paine.

I greeued am my flesh should lose,
yet glad my spirit might win:

But of the twaine whose part to take,
my doubt is great therein.

SPIRIT.

Thy flesh is disobedient,
vnkind and cruell still,

SOVLE.

SOVLE.

Yet I poore soule indifferent,
make neither good nor ill.

FLESH.

Remember my sweet soule,
what flesh hath doone for thee.

SPIRIT.

Thy flesh for to subdue,
sweet soule take part with mee.

FLESH.

If thou my part wilt take,
we shall the victors bee.

SPIRIT.

If thou wilt him forsake,
then heaven is due to thee.

SOVLE.

The spirit makes men religious,
obedient and kind :

The flesh makes men rebellious,
and monsters beastlie blind :

The soule through power makes them
as maker hath assind.

(men,

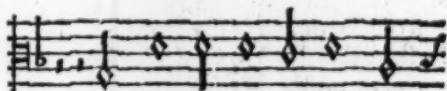
Wherefore my spirit I ioinē with thee,
with all the force I can :

Away packe hence vnflauorie flesh,
the filthiest part of man.

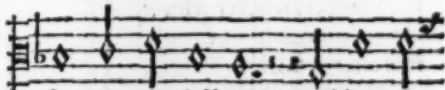
FINIS.



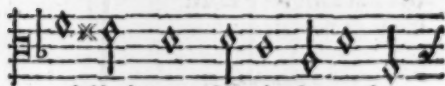
An humble sute of a repentant
sinner for mercie.



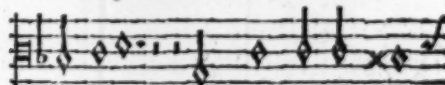
Giue care, ô Lord, to heare, my



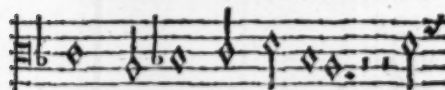
heauie carefull cries: And let my



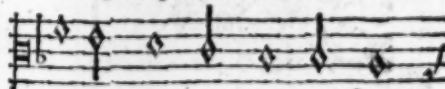
wofull plaints ascend, aboue the



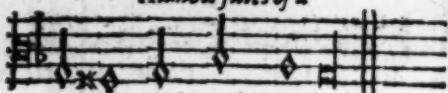
starrie skies . And now receiue the



soule, that puts his trust in thee: And



mercie grant to purge my finnes,
mercie

Humble suites of a

mercic, good Lord, mercic.

My soule desires to drinke,
 from fountaine of thy grace
 To slake this thirst, ô God, vouchsafe,
 and turne not off thy face.
 But bow thy bending eare,
 with mercic when I crie,
 And pardon grant for sintull life,
 mercic, good Lord, mercic.

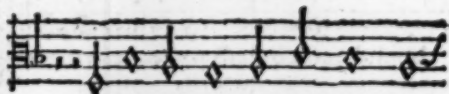
Behold at length, ô Lord,
 my sore repentant mind,
 Which knocks with faith, & hopes therby
 thy mercic great to find.
 Thy promise thus hath past
 from which I will not flie,
 Who dooth repent, trusting in thee,
 shall tast of thy mercic.
 Mercic, good Lord, mercic, mercic.

Another

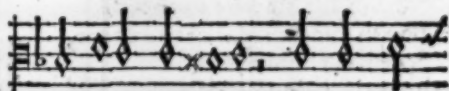




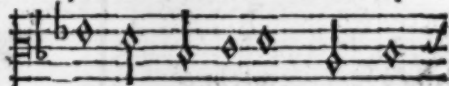
¶ Another to the same
 effect.



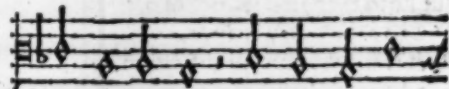
Behold, ò God, the wretched state,



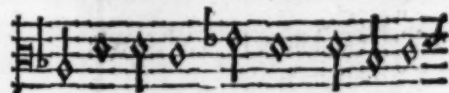
my fillie soule is in: How sore op-



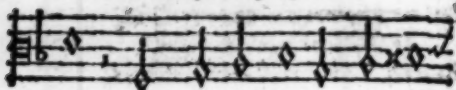
prest and ouerchargde, with foule



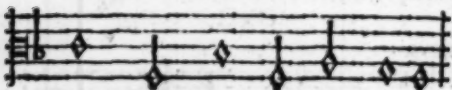
and filthie sin . Behold likewise



the prision foule, I meane my baned
 brest.

Humble suites of a sinner.

breast: Where wickednes and sinne a-



bounds, and breeds my soules vnrest.

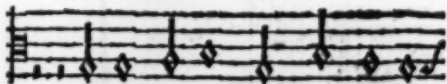
Behold o God, how oft my soule,
 dooth lift hir selfe to thee:
 As one in dungeon darke and deepe,
 desiring light to see.
 Behold also how faine it would,
 doo that may please thy wil:
 But cruell sinne with his affects
 doo draw me backward still.
 Behold I doo not that I would,
 as law of thine requires,
 But I doo that I would not doo,
 contrarie my desires.
 Such is the working of the feend,
 such be his willic waies,
 With lust to set my hart on fire,
 whereby my health decaies.
 Such pleasant baits laies he abroad
 with poisond hooks of sin,
 And traines my senses all thereto,
 and drowns my soule therein.

But

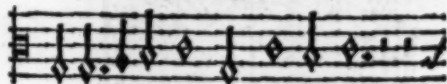
sinner for mercie.

But mercie is with thee my God,
 for such as mercie craue,
 Among the which I humblie aske,
 some mercie for to haue.
 For light offense thy mercie small,
 may soone appease thine ire,
 But mine offenses manifold,
 thy mercies great desire.
 And sith by mercie I must win,
 thy fauor and thy grace,
 From my misdeeds and sinfull life,
 with mercie turne thy face.

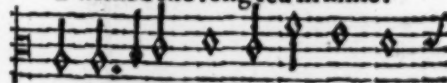
¶ An other to the
 same purpose.



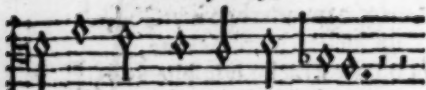
My soule ô God, doth now confesse,



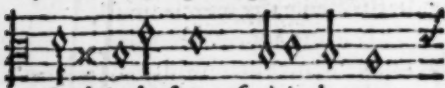
a wicked life long led in sinne:



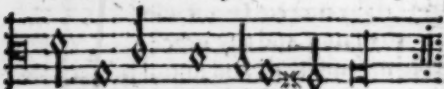
And how the same to thee is knowne,
 yer

Humble suites, &c.

yer that my lips to speake begin.



Such is the frute, such is the tree,



with mercie Lord deliuer mee.

Shall I, o Lord, for this despaire
 of hope, of helpe, and health at last?
 Or shall I thinke thou seek'st reuenge,
 vpon my sinfull life that's past?
 No, no, my faith doth witnes mee,
 Thy bloud from sin hath set me free.

A M E N.



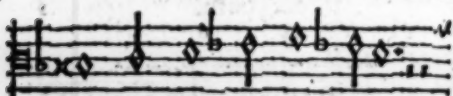


A Lamentation touching
the follies and vanities of
our youth.

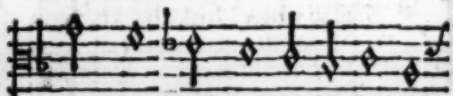
Alacke when I looke backe, vpon
my youth that's past, And deepe lie
ponder youths offense, & youths re-
ward at last: With sighes and sobs
I saie; ô God I not denie, my youth
with follie hath deseru'd, with follie
fog

A Lamentation

for to die. But yet if euer sinfull



man, might mer-cie mooue to ruth,



Good Lord with mercie doo forgive,



the follies of my youth.

In youth I range the fields
 where vices all did grow,
 In youth alas I wanted grace,
 such vice to ouerthrow.
 In youth what I thought sweet,
 most bitter now I find:
 Thus haue the follies of my youth,
 with follie kept me blind.
 Yet as the eagle casts her bill,
 whereby hir age renueth:
 So Lord with mercie doo forgive,
 the follies of my youth: *Ant.*



A Psalm of reioicing for
the woonderfull loue of Christ,
 ratified by his meritorious
death and passion for our spi-
 ritual redemption.

L Et vs be glad and clap our hands,
 with ioye our soules to fill:
 For Christ hath paid the price of sinne,
 with mercie and good will.
 By his good will he flesh became,
 for sinfull fleshes sake:
 By his good will disdained not,
 most shamefull death to take.
 By his good will his blood was spilt,
 his bodie all to rent:
 By his good will to saue vs all,
 he therewith was content.
 By his good will death hath no power,
 our sinfull soules to kill:
 For Christ hath paid the price of sinne,
 with mercie and good will.
 Since Christ so deere lie loued vs,
 let vs from sinne refraine:
 For Christ desireth nothing els,
 in lieu of all his paine.
 And that we should ech other loue,
 as he vs lou'd before:

of reioicing, &c.

So shall his loue abide in vs,
and dwell for euermore.

Let then our loue so dwell in him,
our wicked lusts to kill :

For Christ hath paid the price of sinne,
with mercie and good will.

AMEN.



A praier for the good estate of Queene

ELIZABETH.

THOU God that guidst both heauen &
on whom we all depend : (earth,

Preserue our Queene in perfect health,
and hir from harme defend.

Conserue hir life in peace to raigne,
augment hir ioies withall :

Increase hir friends, maintaine hir cause,
and heare vs when we call.

So shall all we that faithfull be,
reioise and praise thy name :

O God, & Christ, & Holie ghost,
giue care and grant the same.

Amen.



*A Christian confession
of and to the
Trinitie.*



Thou Almighty,
omnipotent, and e-
uerlasting God, the
father of heauen ; I
doo beleeeue, confes,
and acknowledge thee to bee the
God of all power and might, yea
the almighty power it selfe, and to
bee of nothing going before, nei-
ther made, created, nor begotten,
but to be a thing before al things,
giuing begining vnto euery thing,
thy selfe being without beginning,
and without ending.

O Thou Sonne of GOD, which
art the word of the Father, and
second

A Christian confession of

second person in Trinitie ; I doe likewise belecue, confesse, and acknowledge thee to bee of the Father without beginning, before all worldes, neither made, nor created, but begotten ; and art equall with the Father in power, might, glorie, maicstie, and deitie, and to bee as thy Father is, the fountaine and wel-spring of all wisdom, grace, and mercie.

- 3 **O** Thou GOD the Holie-ghost, and third person in Trinitie, which art with the Father and the Sonne, the giuer of all comfort, vertue and goodnesse ; I doo also belecue, confesse, and acknowledge thee, to be of the Father, and of the Sonne, neither made, nor created, nor begotten ; but from God the Father, and from God the Sonne proceeding, equall with the Father and the sonne, without beginning

ginning of time, and without end,
in like power, might, glorie, maie-
stie, and Deitie as is the Father and
the sonne, all three in one, and one
in three, one verie G O D euerla-
sting, not three Gods euerlasting,
of one essence or beeing, euer per-
durable or during, without mea-
sure, not changeable, almightie,
of one substance, and in one nature
simple.

I Doo belecue, confesse, and ac-
knowledge ech one of your per-
sons to be equall to the other, in
all maner of perfection; and each
one person to bee omnipotent or
almightie, and to bee one begin-
ning of all things; and that togi-
ther you made and created all cre-
atures, visible and inuisible, spiritu-
als and corporals; and that, by al-
mightie vertue, from the beegin-
ning of time, you three together

H. I.

did

A Christian confession of

did creat (and that of nothing) the creature angelike, and the worldlie nature; and then you made man common to the first two natures: for man is of bodie corporall, and of soule spirituall.

5 **A**lso I doo beleue, confesse and acknowledge, that thou the Father art one other, and thou the Sonne art one other, and thou the Holie-ghost art one other. For thou, ô Father, maiest not bee the Sonne, nor the Holie-ghost; nor thou, ô Sonne, maist not be the Father nor the Holie-ghost; nor thou, ô Holie-ghost, maiest not bee the Father nor the Sonne: but to you three persons is one beeing, and one nature common, the which is the beginning of all things; and out of this beginning there is no beginning.

Am C

ANd I belecue, confesse, and 6
 Acknowledge, that thou, O
 Father, art no greater, nor of greater
 power than is the Sonne, nor
 than is the Holie-ghost. For the
 vnitie of your diuine beeing is e-
 quall or alike together: for such as
 thou art, O Father, such art thou, O
 Sonne, and such arte thou, O Holy-
 ghost. And thus thou holie and
 blessed Trinitie art one God, the
 first beginning, without begin-
 ning, fountaine of all mercie,
 grace, goodnesse, and vertue, which
 by thy knowledge doost knowe
 all things present, and to bee here-
 after.

ANd further, I doo confesse, ac- 7
 knowledge, and stedfastlye
 belecue, that thou, ô Sonne of God
 art without beginning, coeternall
 with G O D the Father, and with
 God the Holie-ghost. And by the
 H. 2. who'e

A christian confession of

whole consent of you three in one and one in three, and by the ouershadowing of the Holyghost, thou O holic and most blessed sonne of God, didst enter into the wombe of the most vnspotted amongst women, the blessed virgine Marie, in whome was no blemish of sinne after the salutation of the Angell Gabriell, when shee had by the working of the Holyghost, answered these words of meekenes: Behold and see, I am the handmaid of the Lord, be it vnto mee according to thy word.

THUS thou blessed Sonne of **GOD** diddest not forsake or leaue thy Godhead, but didst take flesh or manhead of the blessed virgine vnto thy Godhead, beeing still perfect God with the Father in Godhead, and perfect man also. In which manhead thou wert lesse

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lesse than the father, but yet equall with the father touching thy Deitie or Godhead: as after thy most blessed natiuitie thou didst proue in thy humanitie to bee perfecte God.

FOR without anie teacher or schoolemaster, thou haddest all perfect knowledge of sciences and learning. Thou changedst water into wine. Thou gauest sighte to the man borne blind. Thou openlie saidst to the Iewes and Pharisees; I which speake to you, am the beginning. Thou feddest manie thousandes of people with a few loaves of bread, and with a few fishes. The wind and sea obeyed at thy commandement. Thou raysted Lazarus from death vnto life, which was foure daies dead, and stinking in his graue. In this, o God, and in manie more excel-

H.ijj.

lent

lent miracles, thou didst shew thy selfe to be perfect God.

10 **A**ND also thou didst shew thy selfe to bee perfecte man: for thou didst eate, drinke, and sleepe, and so tookest increase of nature, as man dooth: thou weptst, thou fastedst, thou sufferedst all the miseries of man, sinne onlie excepted.

11 **I**T also well pleased thee to fulfill, to performe and to accomplishe all the wordes and saienges of the holic patriarchs & prophets, which they had vttered and spoken of thee, long time before thou tookest our humane nature vpo thee. And so to fulfil the prophecies, thou sufferedst that thine humane nature should be betraied and taken, by the kissing of thine vnkind disciple Judas.

Thou

THou also sufferedst cruell persecutions of the Iewes, and after manie punishments they blasphemed thee, and cried vpon Pilat to haue thee crucified; and so vnder Ponce Pilat thou didst suffer to be crucified, and vpon the crosse didst die, touching thy humanitie; and after wast thou taken downe, buried, and by the power & might of thy deitie descendedst into hell, according to the scripture.

AND I belecue (notwithstanding that thy sepulchre was made fast and sealed, and also watched and kept by certeine souldiours therevnto appointed) that the third daie, by thy Godhead or diuine power, thou didst arise in thy humanitie. And fortie daies after thou didst ascende into heauen, in the sight of men of Galile, and in

faith vnto vs that bee ; where thou doost remaine perfect G O D and perfect man , sitting on the right hand of the Father, from whence thou shalt come and iudge both the liuing and the dead . By the dead I vnderstand the bodie which is mortall, and by the liuing I vnderstand the soule which is spirituall and immortall.

14

ANd also I acknowledge, confesse, and stedfastlie, belecue, that I shall, among all thy reasonable creatures , arise from death to life, and with them shall stand and behold thy diuine maiestie face to face ; thou sitting on the throne of thine eternall iudgement . And thine elect, and those whome thou hast shewed mercie vpon, shall be seuered from the wicked reprobats , as lambes from woolues ; the saued sort vpon thy right hand, and

and the other vpon thy left, where we shall all receiue our last and finall iudgement. The which iudgement, ô Lord, I doo most humbly beseech thee maie be vnto me, not after my sinnes and wickednesses; but according to thy great and vnspeakable mercies.

Grant this, O thou most holie and blessed father of heauen, which art with the Sonne, and with the Holie ghost, the worlds Creatour; and haue mercie vpon mee, haue mercie vpon me.

Grant this, ô thou most holie and blessed Iesu, the onelie Sonne of God, the worldes Sauour and redeemer; and haue mercie vpon me, haue mercie vpon me.

Grant this, ô thou most blessed and Holie-ghost, which art together with the Father and the Sonne, the worldes Comforter; and haue mercie vpon me, haue mercie vpon

on me.

Grant this, ô thou moste holie,
most blessed, most glorious, and e-
uerlasting Trinitie, and haue mer-
cie vpon me, haue mercie vpon
mee, haue mercie vpon
me : *Amen.*



A praier for the Queens
most excellent Ma-
iestie.



Almightie and
mercifull GOD,
creator & gouer-
nour of all things,
whose strength is
euerie where, and
whose power is infinite : which
thou euer art omnipotent, and is

Queenes Maiestie.

all thy workes most gracious and
 euer maruellous ; so vnto vs thy
 poore seruants , grant we humbly
 besech thee, that **ELISABETH**
 our gracious Queene, and next vn-
 der thee here on earth our gouer-
 nour , maye long liue, and leade a
 healthfull, quiet, and peaceable
 life. And if, O Lord, at any time the
 wicked through malice shall con-
 spire and gather themselves togi-
 ther against thee, and hir thine
 annointed ; wee heartilie beseeche
 thee either with speede to conuert
 and turne their heartes , or over-
 throw their force, and bring their
 deuises to naught. And although
 O Lord, that wee through our ma-
 nifolde sins and wickednesses, doe
 not deserue to haue so good and so
 excellent a iewel to rule & reigne
 ouer vs; yet, good Lord, wee hart-
 lie praye thy diuine maiestie , to
 behold the great and vnspcakable
 miseries,

miserieſes, which the loſſe of ſo
pretious a Pearle may bring vpon
vs and our poſteritie, and to auert
the ſame. This, O Lord, wee doo
humblie craue of thee, that wee
may long time enioy hir; or, elſe
that wee, who faithfullie doo loue
hir, may with hir be diſſolued,
according to thy good
will and gracious
pleſure, *A-*

men.





A praier to be said of eue-
rie true Christian before
 the receiuing of the ho-
lie Communion.



Most sweet louer of
 all mankind, Lord &
 Sauour Iesu, I hum-
 ble beseech thee for
 thy bitter passion
 sake, to remooue from mee pride,
 enuie, and detraction, yea wrath,
 malice, and impatience, and all
 other sicknesses and diseases of the
 soule. And plant, good Lord, in my
 heart and mind true meekenesse,
 charitie, patience, chastitie, tem-
 perance, and modestie, with all
 such other vertues, medicines, and
 preser-

A prayer to be said before

preseruatiues vnto the soule. And mortifie in me, good Lord, all vncleane motions, carnall desires, and inordinat affections: and reuiue in me the loue of vertues, and the perpetuall exercises thereof; so that in this time & all times I may woorthilie receiue this holyc and blessed sacrament, vnto thine honour and glorie, and my souls endles ioy and comfort.

O Lord, I knowe and doo confesse here before thy diuine maiestie, that I am vnwoorthie, and verie much vnwoorthie, and most vnwoorthie, through my manifolde sinnes and wickednes to lick the crums that fall from thy table: but notwithstanding I knowe as well againe, and so doo I in heart and mind stedfastlic belecue, and the same doo acknowledge in mouth and word, that thou my Lord God arte omnipotente and almightie,
and

and so maiest by thy power infinite, if it so please thy maiestie, to make me woorthie and acceptable to sit at thy table, and there to taste and feed of the most pure and heauenlie viands : for thou alone, ô Lorde, maiest and canst iustifie a sinner, and of a vile, foule, and filthy wretch, make a cleane, white, and pleasant person.

Therefore gracious Lorde, I beseech thy worthie maiestie for thy almightie power, which I firmelie and stedfastlie belecue ; and for thine infinite and endlesse wisdom, which I boldlie confesse ; and for thine excellent goodnesse and truth, wherein I fullie hope and trust ; and for all this together as one : frame mee and make mee woorthie and acceptable vnto thy godlie presence, and grant me forgiveness of all my sinnes, and the seruent flame of thy loue, that I
may

A prayer to be said before

may now at this time receiue this holie sacrament with puritie of heart, and cleanness of conscience, with spiritual gladnesse & heauenlie ioy.

O most merciful Sauour Iesu, I humbly beseech thee, for this holie mysterie of thy blessed bodie and blood, wherewith we vnworthie wretches bee continuallie fed, and daily washed, clenched, sanctified and made holie, and so partakers of thy most highe Diuinitie: grant me, Lord, and giue mee the pretious garment of innocencie, with such furniture of other ornaments therunto according, as best may please thy gracious goodnesse, wherewith I maie (as in my wedding vesture) in a good and cleane conscience approach vnto thy presence; so that this celestially & heauenlie sacrament, receiued, maie bee vnto mee health and saluation

the holie Communion.

of soule and bodie, vnto life euerlasting, *Amen.*

*A praier to be said of euerie
true Christian after the
receiuing of the holie
Communion.*



IN most humble, most
lowlie, and most hear-
tie manner, with most
due reuerence I thanke
thee, good Lord, most holie Father,
and euerlasting God, that by the
bountie of thy mercifull grace
wouldest vouchsafe thus to re-
fresh and feede my soule through
faith with the benefits of the death
and passion of thy sonne our Lord
God, and Sauour Iesu Christ. And
I beseech thine infinite goodnesse,
that this the sacrament of thy death
and passion, which I most vnwor-
thie wretch haue now receiued,
acom

A praier before a sermon.

come neuer heercafter in iudgement and condemnation vnto me for mine euils, merits, and deseruings; but rather, good Lorde, it may come vnto the profit & comfort of my bodie, and vnto the saluation of my soule vnto the life euerlasting: *Amen.*

A godlie praier to be said
before the preaching
of the word.



Either is hee that planteth, neither hee that watereth, anie thing at all, but thou o Lorde, that giuest the increase. Increase, we beseech thee, the seede of thy worde, and cause it to fructifie an hundred fold. Open our eies, that we may see the woonderfull things contained in thy law. Incline our hearts

to

A praier before a sermon.

to thy testimonies, and not vnto
 vanities. Euermore bee on our
 right hand, and perfect the worke
 that thou hast begunne among vs.
 Beare our most gracious ELISA-
 BETH in thine owne bosome,
 and set thine eies alwaies vppon
 hir for good: let the spirit of know-
 ledge and holinesse remaine in hir
 Ministers: blesse hir Councillors
 with wisdom and discretion: hir
 Nobles with fortitude and cou-
 rage: hir Iudges with iustice and
 mercie: hir Magistrates with dili-
 gence and faithfulness; hir People
 with feare and perfect obedience,
 that wee may all with one minde
 and one mouth saie with the Pro-
 phet; He that is mightie hath
 doone for vs great things,
 and holie is his
 name, *A-*
men.

A praier to be said*A praier necessarie to be said
all times.*

Bountifull I E S V,
 sweet sauour, ô Christ
 the Sonne of GOD
 haue pittie vpon mee
 mercifullie heare mee, and despise
 not my praiers. Thou hast created
 mee of nothing; thou hast redeemed
 me from the bondage of sin
 death, and hell, neither with gold
 nor siluer, but with thy most pre-
 cious bodie once offered vpon the
 crosse, and thine owne blood shed
 once for all, for my ransome. There-
 fore cast mee not awaie, whom
 thou by thy great wisdom ha-
 st made; despise me not, whom thou
 hast redeemed with such a pre-
 cious treasure: nor let my wicked-
 nesse destroy that which thy good-
 nesse hath builded. Now whilest

liue

liue, ô Iesu, haue mercie vpon me :
for if I die out of thy fauour, it will
be too late afterward to call for thy
mercie. Whilest I haue time to re-
pent, looke vpon me with thy mer-
cifull eies, as thou didst vouchsafe
to looke vppon Peter thine Apo-
stle, that I maie bewaile my sinfull
life, obtaine thy fauour, and die
therein. I reknowledge that if thou
shouldest deale with mee accor-
ding to verie iustice, I haue deser-
ued euerlasting death. Therefore I
appeale to thy high throne of mer-
cie, trusting to obtaine Gods fa-
uour, not for my merits, but for thy
merits, ô Iesu, who hast giuen thy
selfe an acceptable sacrifice to thy
father, to appease his wrath, and to
bring all sinners (truely repenting
and amending their euill life) into
his fauour againe. Accept mee, ô
Lord, among the number of them
that shall be saued. Forgiue mee
my

my finnes, giue me grace to lead
 godlie and innocent life, grant
 thy heauenlie wisdom, inspire
 my heart with faith, hope, and car-
 ritie, obedient to my rulers, faith-
 vnto them that trust mee, dealing
 truelie with all men, to liue chaste
 in wedlocke, to abhorre adulter
 fornication, and all vncleannes
 to doo good after my power vnto
 all men, to hurt no man, that thy
 name may be glorified in mee dur-
 ing this present life, and that I
 terwarde may obtaine euerlasting
 life, through thy mercie, and
 the merits of thy passi-
 on, *Amen.*

F I N I S.



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Cum priuilegio.